Theological Seminary

THE AMERICAN MISSIONARY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY.

THE AMERICAN MISSIONARY ASSOCIATION.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.

THE CONGREGATIONAL EDUCATION SOCIETY.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF.

JUNE, 1909

THE AMERICAN MISSIONARY

JUNE 1909

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GOLD MINING IN ALASKA—THE DAY'S "CLEAN-UP"

THE AMERICAN MISSIONARY

VOL. LXIII. NO. 6. JUNE 1909 NEW SERIES VOL. I. NO. 3.

How many who read this paragraph fully intended to send a subscription last month for THE AMERICAN MISSIONARY, but let it go by? Suppose you attend to it on the spot, before you turn the page. It will be a very convenient way of sending money if you fold up a dollar bill and mail it with your name and that of a friend.

We hope you are keeping it in mind that all the societies represented in this magazine publish leaflets, postal cards, responsive exercises, etc., to aid their friends in promoting missionary interest. They cannot quite meet every need in this matter, but the selection is very large and they are always glad to respond to inquiries or orders.

There is nothing so important to our missionary interests as the Apportionment Plan. It cannot be put into full operation in a single year nor in two years. But if its principle is accepted by the churches, as seems to be almost universally the case, and if systematic and persistent effort be made to work it out, our mission work will soon be able to go forward with dignity, confidence and power.

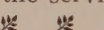
In distributing the sums named in the Apportionment Plan, it is, of course, the endeavor of all committees, state and national, to take into consideration all the circumstances which bear on the case. Since human judgment is fallible, mistakes have been and will be made. But patience and courtesy will correct these, and the Plan as a fraternal and systematic method of coöperation for a common end will take its place among the permanent assets of the denomination.

The societies represented in this magazine are doing mission work among twenty-two races living in America. This fact speaks with emphasis of the complexity of the task which faces the Church of Christ. Never before has she had just the same problem assigned her. Upon her success in reaching, saving, and fusing into one brotherhood men of the most diverse antecedents, depends the future of the Kingdom of God on this western hemisphere, and to a large degree in all the world.

The last meeting of the Together Campaign has been held. About two hundred and fifty centers were visited. Nearly twenty-five hundred churches were represented by delegates. The societies have done their best to advise their constituency of the situation around the whole circle of our mission interests. The case has been presented. The burden of anxiety which a few have been carrying has been divided as widely as possible. We wait now for the answer. We are confident that it will come in the form of debts discharged, an assured income pledged, and an inflowing tide of prayer and interest.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

In all his stories, Ralph Connor honors the missionary superintendent. His latest work is the life of the noble man, James Robertson, under whom he himself served in his early ministry. There is no more honorable or responsible work in the ministry than the care of a group of missionary churches and their ministers. In weak fields, the local ministers change often. A kind of itinerant system seems necessary. The superintendent is the only really settled minister that most missionary churches ever know. He meets the little flock in hard times. He tides it over the crisis. The church gets the impress of his character. He is confidant and brother-in-counsel to the local pastor. He must know how to rebuke and how to comfort. He must be both a leader to be looked up to and a friend to be loved and trusted. As we present from month to month messages from our superintendents, or pictures of them appear in our pages, we desire our readers to realize how self-denying and indispensable is the service they render.



It is a frequent complaint of Christian men with large incomes that applications for contributions are so numerous and so insistent as to be not only annoying but disgusting. Occasionally a man is heard to say that benevolent causes would get more if they asked less. Here and there one becomes so annoyed that he looks with suspicion on every man who approaches him, and shows scant courtesy to those who seek to enlist his interest. We venture to think that all this is somewhat lacking in genial recognition of the facts of the case. It surely ought not to occasion surprise in anyone that self-seeking and thriftless people should seek to impose upon him. Even those of us whose incomes are barely sufficient for our needs experience this. All any man, rich or poor, can do is to adopt some policy by which to protect himself as best he may against such. But with reference to the great number of causes in themselves worthy, it is hard to see why one should resent having them brought to his attention. Each is a fresh proof that there are human beings who are interested in human welfare. Its advocates may exaggerate its importance. Often the zeal of the place holder may mingle with that of the philanthropist. This simply goes to show that we are living in the world and not in Heaven. But, broadly speaking, the person who asks aid for some benevolent undertaking stands for a considerable group of people whose hearts have been stirred with desire to help their fellow-men. In view of this, one may with all propriety say to each bearer of a subscription paper, "I want to thank you heartily for bringing this matter to my attention. I am glad there are those who are interested in it, and so much interested that they are willing to undertake the disagreeable task of seeking to secure money for it." Whether he shall in addition to this reply make a gift will depend on his judgment of the importance of the end sought, his estimate of the wisdom of the agency which seeks it, and the state of his purse. But it is difficult to see why he should not be glad to hear of it.

Even where a benevolent cause is presented with what appears undue urgency, there would hardly appear to be ground for irritation. It is a fairly well established rule that people are not eager to part with their money. How natural that the solicitor should feel it necessary to be urgent. Add to this his enthusiasm for the work he represents, and he may easily overstep wise bounds. If so, it will only illustrate afresh the fallibility of human taste and judgment.

Having written the above, we find ourselves fashioning a possible program for a man of moderate wealth in his relation to the manifold causes which seek his aid. Suppose that at the beginning of the year he sets aside to be given away as much as possible of his income above necessities. Suppose that he makes a budget of the causes which he is under obligation regularly to support, and credits the remainder of his benevolent fund to objects which may commend themselves to his judgment as the year goes by. Suppose that he resolves to welcome every sincere and unselfish presentation and be grateful to the man or woman who makes it. Suppose he then adopts the rule that he will not permit any cause to be presented to him in personal interview save at his invitation. This may easily be necessary for a man of even modest income. Suppose that he takes the written applications which come to him and eliminates from consideration all that savor of graft, or that represent agencies known to him to be for any reason unworthy of support. A courteous printed note will sufficiently answer these. Suppose he takes the remainder from month to month, and (assuming that his benefactions are not large enough to warrant the employment of a secretary of benevolences) places them in the hands of his pastor for an opinion as to each. It is a fact too largely overlooked by laymen that their pastors would be both able and willing to help them in such matters. Suppose finally that he asks for personal interviews with reference to causes of special importance or where additional information is needed. He is now in position to say yes or no, and with some degree of confidence to appropriate his money to different benevolent uses. As a result of it all, his time has not been wasted, every application has had a hearing, he has faithfully sought to use his money wisely, and may dare to believe that the Kingdom of God has been promoted by his gifts.

Congratulations to our neighbors of the Baptist Home Mission Society on the successful close of their fiscal year. Mr. F. T. Moulton, the treasurer, immediately after the close of the year, sent out the following telegram:

> Home Mission Society closes its year with debt paid, current expenses paid, and a small balance in treasury. Church contributions are about $70,000 more than last year.

This happy result has come about through the working of the Apportionment Plan, plus an enthusiastic campaign for deliverance from debt.

Petitions come to us from scattered companies of Finlanders in Oregon and Washington for aid in maintaining the preaching of the Gospel. Professor Henrikson, head of our Finnish school in Cambridge, Massachusetts, is familiar with the region named, and strongly urges the need of the people. We are obliged, at least for the present, to return the answer, grown monotonous by repetition—"No." The following extract is from a letter signed by a half dozen or more Finns in Seattle:

> Here in this state there are quite a large number of our nationals speaking our Finnish language. Though we lack the exact figures, we believe that there are more than two thousand in the Columbia River valley and Portland, Oregon, and probably one

thousand in the western part of British Columbia. But this is a wide area, and it makes it rather hard for us to get such spiritual care for our souls as is not only desirable but necessary. Formerly, when we all held together, it was easier. But since about six or seven years ago when the socialistic-atheistic winds began to blow strongly among our people and other agitators ran the land in every direction telling lies about everything and giving wrong conceptions of things to those who were not in position to know better, many were led astray. The things were new and unheard of among us, and so welcome to those who wanted to live the life of self-indulgence and flesh. Though we believe that after a shorter or longer interval a healthy reaction will set in and many again come to themselves and become sober-minded and seekers of the Kingdom of God, this is not so as yet. It means, then, that there must be lots of work done—hard, constant, perhaps disappointing at times, mixed with sorrows and joys, tears and sunshine.

A WORD TO OFFICERS OF HOME MISSION CHURCHES

YOU have in charge a very important trust. To begin with, you are under the obligations which rest upon all disciples of Christ. Then, too, you are directing the affairs of churches which are in their beginnings. It is a particularly delicate and important task. Beginnings last wonderfully. A church is apt to continue as it begins. Furthermore, you usually work amid difficulties. Resources are limited and people are few. Often the community which you serve is indifferent and godless. Nothing but fidelity and wisdom on your part can make your work successful. Furthermore, you are expending not merely your own money and that of your neighbors, but that of friends all over the land. For while the amount sent your pastor from the home mission treasury does not pass through your hands, it lies with you in large measure to determine how much it shall be and how much it shall accomplish. That money is given often with great sacrifice. Nearly always it means sympathy and interest.

Summing up all these things, you have a very responsible trust to discharge. There are certain specific suggestions which the Home Missionary Society desires to make to you with reference to the manner of meeting your responsibility. First as to the

Choice of a Pastor.

This is a duty which you ought to endeavor to make a rare one. That is to say, it is greatly to be desired that pastorates be longer than they now are. Use every effort to keep a minister who is trying to do his duty, as long as possible. But when you must change, go about it systematically and carefully. It is very easy to get a pastor whose services are worthless or worse. Nothing but the greatest care will protect a church from a certain class of glib men whose presence always means disaster. Put yourself in communication with your state Superintendent. Do not think of inviting a man even to visit you until you have ample assurance of his reliability. It is easier to keep out of a tangle than to get out of it. Abandon before you begin all idea of getting a star preacher. There was only a few of them, and they are a dubious blessing. Seek for a man who will be a faithful teacher of the Word of God and who will shepherd the flock. Call him on his record, not on a sample sermon. Do not "hire" him for a year, but "settle" him as your pastor. Arrange it if you like that the relation may be terminated on four months' notice from either side. Of course in all these things you cannot determine the thought

and action of your fellow church members, but you can do a great deal to influence them. Please remember also that the representative of the Home Missionary Society should be advised of your choice, and that it should meet his approval, before a pastor is engaged. The officers of the Society have a trust to discharge as well as you. They have no right to vote the money placed in their hands for the support of a minister whom they cannot endorse. If you proceed to call a man without conference with your state Superintendent you must do it with the understanding that the Home Missionary Society is entirely free to withhold its aid if such seems to be its duty. It hardly needs to be said that the Home Missionary Society has no desire to control the matter of the choice of pastors of aided churches. Its only desire is that the churches shall have the men they want and that those men be worthy and efficient. But it must not be asked to be false to its trust by expending money in what it believes to be a useless way.

Financial System.

Here again the officers of a home mission church have a very important responsibility. The amount contributed by a church depends very largely upon the wisdom and vigor with which the financial plan of the church is pushed. If the church officers do not push it, nobody will. The first thing is to adopt a good plan. On this point there is pretty general agreement among those experienced in church finances. The best plan for the average church is that of weekly pledges running right on from year to year until canceled by the maker. It is very greatly to be desired that this system be adopted by our home mission churches. Too many of them have no income except when they have a pastor. The moment he goes all pledges are considered at an end. If instead of that every member of the church were on the list for a weekly payment running straight on, year in and year out, it would solve most of the financial difficulties. Then when a minister is to be called the church officers know just what to say to him. It is not necessary then to start the question, "How much will you give for the new minister's support?" The people are supporting their church, and not their minister. Try this plan, if you are not using it. Secure a stock of numbered and dated subscription envelopes, get every man, woman, and child in the congregation down for a subscription, put the envelope in their hands, and set the thing going. Do not hesitate to go outside your membership for aid. Your church is rendering a service to the whole community. There is no reason why every one who is not supporting another church should not help you support yours.

Self-Support.

The goal of every home mission church should be self-support. You do not want to be dependent on the bounty of others any longer than you are obliged to. But this will not come about by accident. It is very easy to settle down into a rut, to pay about the same amount and ask for about the same amount from year to year. The church officers must take the lead and push ahead. Every year in a church meeting the subject should be taken up and discussed. The officers should submit a recommendation. If there seems any possible chance to decrease the amount asked from the Home Missionary Society, vote to do it. Then go before the people with a frank statement of the situation, and ask them to increase their weekly pledges. They will respond if they know the facts. But you must give them leadership and furnish enthusiasm.

One thing more. You will often find that you can raise a good deal of money easier than a little. If you have been raising $600 for your pastor and

asking for $100 or $200 of home mission money, try the plan of paying him $900 and going alone. You will be surprised to see how the people in many cases will take hold of the idea and how much better they will support their pastor spiritually when they are properly supporting him financially.

Relation to the Denomination.

Keep always in mind that your church is part of a larger body. It is wrong for any church to be disloyal to its denominational obligations. But for a church which draws part of its support from the denomination, it is especially absurd and unfair to do so. In all your acts be loyal. Make your annual report to the state Secretary promptly and accurately. Send delegates to local and state associations. Pay your membership dues of five or six cents a year without being dunned. See that your church contributes to all the denominational missionary agencies. Do not say you are too weak to do this. Everybody knows better, including yourselves. Any church can give something. All it needs is the will. Circulate denominational literature. Get every family to take at least one periodical that stands for Congregationalism.

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And in all your plans and doings keep the thought of progress at the front. Do not be content to stand still. "Press toward the mark for the prize of the high calling of God in Christ Jesus."

A STORY OF THE WISCONSIN FRONTIER

By Joseph Hayes Chandler, Chicago, Ill.

"I will build my church; and the gates of hell shall not prevail against it."

[Author's Foreword.—It seems to me that we have of late studied fields to the neglect of an appreciation of forces—our missionary churches. I wish to tell in part the story of how Christ gave to one of the weakest of frontier missionary churches, power to gain dominion in a little city which for the first ten years of its life seemed given over to the power of evil; because in telling of one I give an unwritten history of many such. If this survey compels a looking away from the immediate present over a period of history that goes back in its beginnings nearly twenty-five years, let it be remembered that it takes time to tell the worth of any church's work. It was my privilege to be associated with the church of which I write when the tide turned in the town and the church came to self-support, but my story has only to do with those more heroic days when the church was an outpost of the Missionary Society in the enemy's country.]

I MUST narrow my narration to tell only fragments of the story of how the first church of Christ was planted in one village (now no mean city), central in a wilderness of woods, on the upper Wisconsin River and at the junction of the North-Western Railway and the Soo Line. In honor of an official of the first-named railroad, the village was given the name "Rhinelander." As soon as it began to be suspected that the new settlement on the river was to have two railroads, people flocked here from all quarters to make their fortunes. But one man, Deacon Tibbets, of the First Church in Appleton (and later at Antigo), came to the village as a prospector for Jesus Christ. Some churches begin with believers in a community who are moved to unite to worship God and sustain the preaching of the Word and Christian ordinances. But in the mixed conditions of this frontier settlement, they that feared the Lord did not speak often one to another, and the church was long a hope in the heart of the lay missionary before it became an institution on the hearts of even a remnant of the people.

Deacon Tibbets called himself "the

Gospel breaking plow," and it was a hard soil of opposition and indifference which he had to break in Rhinelander before he could find lodgement for the good seed of the Kingdom. The old settlers tell how his first services were held in a dance hall. The first sign of respect for religion in the place was the yielding of the young men, at his persuasion, to the closing of the dance at midnight. This accomplished, the first hour of the Sabbath was given to cleaning up the place and setting it in order for service the next morning. This first victory in getting a time and place for public worship would have been much more difficult had not one woman helped. It was the influence of "Aunt Mag" which carried the day for the first concession to the Sabbath and a converting of the place of revelry into a place of prayer.

INDIAN CAMP

FLOATING STABLE

INDIANS AND WILD RICE

SCENES IN NORTHERN WISCONSIN

The facts of the story which follows came to me largely through a package of letters given to me by Mr. Grassie,

for many years the beloved and honored Superintendent of missions in Wisconsin. The first letter, dated October 9, 1884, tells that after some months of preaching in the hall, Deacon Tibbets had begun to cherish hope of a chapel, a hope, however, not speedily fulfilled. The work of the "Gospel breaking plow" continued at intervals for a year. It is noted that the salary from the field for this time was fifteen dollars. This scant recognition shows that the men who at that time were controlling the course of railroads and influencing the state legislature in their favor had not begun to think much about a church. But the seed sown on the unreceptive soil was not lost. Deacon Tibbets claimed for God the city that was to be, and that claim was honored. What the first missionary bound on earth was bound in Heaven.

Given over to Satan

In 1885, the future of Rhinelander was somewhat assured. It was created a county seat, and the converging railroads were drawing nearer. The future importance of the town seemed to justify a resident pastor, and Rev. J. F. Guyton was commissioned for three months in the hope that he would be able to organize a church. He encountered many hindrances. Few came to services in the hall. Writing to Superintendent Grassie, he said, "Our business men never think of going near the church at any time. The devil has a little corner in this hotel where I am told thousands of dollars change hands every month as the result of cards. I am trying to pray and be patient and trust in the awakening mercy of God. I am trying to get some to meet me on Wednesday for prayer meeting, but so far have not succeeded in getting any to come. If I can only succeed in infusing courage into a few praying ones, there will be hope; if not, I can do no more than 'weep in secret places for their pride.' It does seem to me that I never saw any community so given over to Satan and the power of darkness as this one."

The Gathering of a Little Flock

During the autumn, Deacon Tibbets renewed his efforts to secure a church building, and with such success that in January, 1886, a building was ready for dedication. It was easier to build the building than the spiritual temple. Shortly after the dedication, which took place on January 31, 1886, the trustees of the society took some initiative in asking for a resident pastor. In June, Rev. D. C. Stone, a student in Yale Seminary, began a ministry for which Deacon Tibbets and Rev. Guyton had prepared the way. At the first prayer meeting which he appointed, six came. The number seemed small to him, but less than a year before it was a great victory when "one woman came." "I tell them," he writes, "that they must organize a church, and support a minister." On August 22, 1886, the church was organized, but of the twenty-five who had been counted Christians elsewhere, only nine came into organized fellowship, seven on confession of faith and two by letter. It was a little flock indeed which had been gathered together by two years of missionary labor. To outward appearances it was a losing fight. The backsliders were many: the converts were few. But to the little flock it was the Father's good pleasure to give the Kingdom.

The First Sabbath

It is to be noted that the date of the organization of these nine people into the fellowship of a Christian church was the first Sabbath in the history of the town when the places of business were closed. Previous to that time Sunday had been the busiest day in the week in the stores, and a time of high carnival in the saloons. "Upon that Sunday," wrote Pastor Stone, "it was as quiet upon the streets as in any staid New England village." Although only a little company joined the church, made up, like the church in

Corinth, of those not counted influential, the whole community was affected for the better. From that date, there has remained in Rhinelander the keeping of Sabbaths. The defenses of not embittered. It was a very weak church, however, which remained after this division of forces, as this extract from the pastor's letter shows —"We must try for a communion

COTTAGE IN THE WOODS, MADELINE ISLAND, NORTHERN WISCONSIN

the gates of hell were weakened in the hour in which the weakest of churches was born.

A Revival that Ended in Schism

The first two reports of Rev. A. A. Andridge, who came to the field in January, 1887, were full of courage and hope for a large ingathering. For the first time in the history of the town, there was marked spiritual interest. His third report tells of a bitter disappointment. In the midst of special meetings held by the Congregational pastor, a Methodist church was organized. This step was taken in such a way that Mr. Andridge's knowledge of it came by finding his church without a Sunday-school. Teachers and scholars were almost in a body diverted to the new organization. Of all the trials which come to the home missionary, perhaps none is harder to bear than this trial by sect. But our missionary and the little flock, although disappointed in what seemed premature division, were service January 1, but I am at a loss how to proceed. No communion set, no deacons, no one to assist unless I call upon some ladies."

A Better Building

In early 1887, the church seems to have lost through division of forces more that it had gained since its organization in other respects. But there was something which sectarian evangelization can neither give nor take away, which proved to the Congregational church an asset of real value—the good will of the community toward one of its first institutions. The Methodist church was for Methodists, the Baptist for Baptists, but the First Church had begun by trying to minister to everybody, and it continued in a degree everybody's church. The next pastor, Rev, William Blackwell, was the kind of a minister who takes the town for his parish. Unlike his predecessor, he did not gather people rapidly into the church, but he created a respect for

a broad and brotherly type of Christianity throughout the whole community. Statistics show small progress, but Christ's Kingdom comes "without observation." Near the close of his work the leading men of the congregation determined that the growing village should have a better house of worship. On January 18, 1891, Rev. Dr. William Crawford came from Sparta to preach the dedicatory sermon. Incidentally he raised a goodly sum of money toward last debts. Meanwhile a parsonage had been in process of building. The men of affairs in the town, although they had not yet given themselves in personal confession to the Lord, gave liberally of their substance—a sign of a growing craving to be ministered in things spiritual.

A Better City

Rev. John Humphreys was the first preacher in the new building, but illness made his stay a short one. Rev. William L. Bray, who followed him in 1892, came not so much at the call of the church as at the call of the need and the opportunity. I suspect that Superintendent Grassie laid violent hands upon him because he thought him just the man for an emergency. In his work in that congregation he more and more centered his thought and prayer to winning the natural leaders to personal confession of Christ. When he gave up the charge after a pastorate of eighteen months, the church numbered thirty-three. In the Year-Book, the work looked very small. But in that little company of thirty-three, he left some of the men who had led the city in material development.

When the writer, following Mr. Bray, came to the pastorate of the church, he found the city of 4,000 people in the midst of a civic revival. The gamblers were on the run, and the saloons a little later were compelled by Mayor W. E. Brown to obey the Sunday closing law of the state, although the surrounding lumber camps naturally made Sunday the saloon's harvest day. Other churches which came in later, and other influences, doubtless helped to bring about such a turn in the tide, but to the part played by the First Church, planted in a stubborn and uncongenial soil by the servants of our Missionary Society, was given an unconscious tribute when a leading saloon-keeper said on the first meeting to the writer, "So you have come to run the church which runs the town?" How much better a town it had become since the organization of the First Church gave it its first Sabbath, a Chicago commercial traveler stated after this manner: "I used to think Rhinelander pretty close to the gates of hell. Since the new order of things, I believe that Rhinelander is getting in sight of the gates of Paradise."

THE RETIREMENT OF MR. WATCHORN

In common with all who have had intimate knowledge of affairs at Ellis Island the past few years, the Secretaries of the Home Missionary Society keenly regret the loss of Mr. Robert Watchorn from the oversight of affairs there. By his integrity, ability, courtesy, and unselfishness he has effected a remarkable transformation in the whole status of the immigration question. We heartily subscribe to the following estimate of his work made by a correspondent of the New York *Evening Post*:

> While there is very largely in the public mind a sense that Commissioner Watchorn—"The Man at the Gate"—has rendered a patriotic and valuable service—not only for immigrants coming to our country, but for its good name and fair repute the world over, there are few that have any adequate idea of its character and extent.
>
> To realize this one should have seen the place when he entered upon his duties—its surging masses crowded together, with little order or system; the distressing lack of arrangements for comfort or decency, and the depressing appearance of the surroundings where the people seemed hardly human as they were penned together.
>
> To-day one finds spaces opened to light

and air; floors and walls lined with white tiles, bespeaking absolute cleanliness; sleeping arrangements of the most comfortable and ingenious character (devised by the commissioner himself); spacious, well-lighted toilet rooms in glistening white; family rooms, where large families of immigrants, who ought not to be separated, can be by themselves; kitchens adjoining the great airy dining halls, so that food can readily be served hot and appetizing; devices by which beds and bedding can be quickly removed from the great dormitories which are left free for cleansing, or as gathering places in crowded seasons; the great roof-garden, just completed, where children can play in the tedious days of detention, or their elders enjoy the open air and the beautiful world about them.

Another feature of his service has been the education of the public.

It is not long ago that the feeling was general that the immigrant is most undesirable, and must be kept out of the country by every means possible.

Then there arose a man with a message —a most brilliant and effective speaker, clear, to the point, abounding with illustrations taken from the daily life about him, all clothed in a felicitous vocabulary, and, beyond all, a message that came from the heart.

The interest of the community was aroused, at first, in the man. Where did he gain such unusual power—this man who came to this country in the steerage, from the English mines?

It was speedily realized that there was one desirable immigrant in the land, and invitations came to him thick and fast to give addresses all over the country.

He recognized that enlightening the public mind and arousing its conscience was a most important service. So he entered upon this task also, but with his time so ordered that the work he had at heart at the "Island" did not suffer—only his hours of rest and recreation were curtailed.

Meantime, great interests appreciating the man offered him important positions with much larger salaries than he was receiving, but none of these things moved him. It was only when persistent influence made his position no longer tenable, that he accepted one that had long been seeking him.

REORGANIZED CONGREGATIONALISM IN MICHIGAN

MEETING NEW CONDITIONS WITH NEW METHODS

By Rev. Archibald Hadden, Muskegon, Mich.

MICHIGAN has ceased to be a frontier and pioneer state. While it still has a vast area of undeveloped land, its general character is that of a great commercial, mining, manufacturing, and agricultural commonwealth. With the passing of the lumber interests, the picturesque lumber camp and lumber jack are becoming a thing of the past. But the state is awakening to its great opportunities and resources. Congregationalism in Michigan has passed through a similar experience. The sixty or more years of pioneering —following up new railroads, planting new churches, building new meetinghouses—marked the pioneer stage, and left as results about 340 churches, great and small, to be developed. All honor to the pioneers—to Superintendent Leroy Warren, with his twenty-five years of pioneering, and to his successor, Superintendent William H. Warren, who gave ten valuable years to fathering this big field.

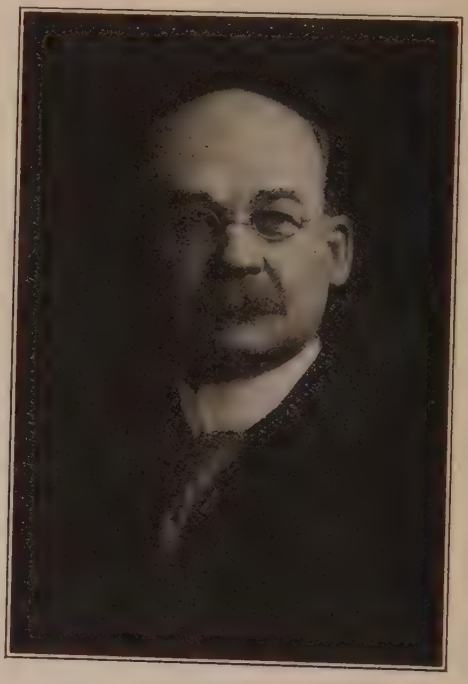
But the new day came, and the men and methods were at hand. A kind providence had brought three men into the state, who led in the transition —Rev. H. P. DeForest, D.D., for eighteen years pastor of the Woodward Avenue Church, Detroit, whose keen and constructive mind thought through the "Plan of Fellowship and Oversight"; Rev. John P. Sanderson, for twenty-five years registrar of the churches, with his genius for statistics and strong and constructive grasp of Congregational principles; and

Rev. J. W. Sutherland, D.D., pastor of the North Woodward Avenue Church, Detroit, who after starting that vigorous church was called to the headship of the new organization, and who has shown himself a statesman and a man of affairs, as well as a pastor of pastors.

The plan is too familiar to need detailed description. It has been practically adopted by some other states and approved by the National Council. It is simply representative Congregationalism, making more use of the local association and the state conference. The local association is composed of two delegates and the pastor from each church. It chooses an advisory committee to care for the churches as it can be of service. The conference is composed of the pastor and one delegate from each church in the state. The board of trustees of the conference is made up of one from each association and four at large, at least one-third of whom shall be laymen. The trustees choose the superintendent and ten members to act as their executive committee. To the trustees are entrusted all the interests and activities of the churches. One head, one office, one organization gathers up the once scattered threads and divided responsibilities of the churches and societies. The plan was worked out by the state body in 1905 and 1906, and in 1907 the organization was completed, in 1908 it went into effect, and now for a year it has been in operation. It is significant that in this change so little opposition was encountered, and that the new machinery has so quietly and efficiently slipped into the place of the old.

The three tests of the working of the machine are found (1) in the local associations, (2) in the state work, (3) in the national and world-wide interests of the denomination. While it is early yet to speak with authority, all indications point to the happiest results.

In the local associations, many churches have welcomed the aid of the advisory committee, saying that it was just the help they had been wait-



REV. J. W. SUTHERLAND, D. D.
SUPERINTENDENT,
MICHIGAN CONGREGATIONAL CONFERENCE.

ing for. And the advisory committees have in most cases risen to the occasion, and gladly gone forth to help a discouraged church to tide over a crisis, or to counsel in choosing a pastor. Several churches that were at the point of death or were about to be lost to the denomination have been saved by such a conference. In several cases the Association has checked ministerial adventurers, examined men for licensure and ordained candidates for the ministry. The weaker churches gratefully accept the fellowship and direction of the advisory committee, and the stronger churches come into a new sense of responsibility for the weaker and poorer ones. It has already developed in several localities a real fellowship where before was independency of the strong and isolation of the weak. The plan of co-

operative evangelism was inaugurated in the autumn, and fellowship meetings have been carried on in half a hundred places, with good results. To this plan the advisory committee lends itself effectively.

In the work of the state at large, economy, efficiency, and good feeling have characterized this first year of trying out the plan. The executive committee meets once a month or six weeks, and spends an entire day on the concerns of the churches—not only the home missionary grants and adjustments, but all the interests of the churches. The salaried force is one superintendent, one field worker, one treasurer, and one stenographer. No protests or reactions have so far arisen from this centralized condition. Superintendent Rev. J. W. Sutherland has shown himself wise and kind and forceful, and to his businesslike grasp and orderly mind much of the success of the plan is due. Rev. C. B. Fellows, formerly of Minnesota, is proving himself an excellent field worker. It is the hope that other field men can be employed as the means and men are found.

Rev. William Ewing, after sixteen years of good constructive and educational Sunday-school work in the state, was called to the national work of the Sunday-School and Publishing Society, at the very time this readjustment was being made. On March 1st the state conference, after conferring with Mr. Ewing, assumed the care of this interest, and agreed to put an agent into the field, supported jointly by the conference and the Sunday-School Society, and directed in his work by the executive committee. All moneys contributed to the Sunday-school work are to be divided equally between the national society and the state body. All appeals to the churches and schools are to go out from the state office, and the conference treasurer is to handle all the funds, except personal gifts for special purposes.

The same purpose, to unify and concentrate all forces, will go into the other national organizations that have their roots and interests in the state. For example, the executive committee have appointed special committees on Foreign Missions, Educational Institutions, Church Building, and Ministerial Relief, and these committees are responsible to the state conference.

SHORT MESSAGES TO HOME MISSIONARIES

By the General Secretary

No. 9.

DEAR BRETHREN:

There is a possession which I covet for you and me as ministers of Christ more than I do any other. The phrase which most fully describes it to my mind is "evangelical power." Perhaps I ought to state what the words mean to me. They describe that quality in a Christian life which makes others want to be Christians. Sometimes it causes them to feel the guilt and bondage of sin, and to desire to escape it. Sometimes it causes them to realize the glory and beauty of Christ, and to wish to be His disciples. Of course if my definition were to stop here, "evangelical" would mean little more than "evangelistic." But I do not purpose to stop here. Evangelical power includes also the quality which makes one effective for producing in others Christian gifts and graces. In short, it includes the whole range of spiritual propagation. Wherever it is conspicuously present it tends to create a

fellowship in which all purposes and endeavors are set in relationship to Christ and His Cross. It is pervasive and warm and forceful.

All of us, I think, have been conscious of the great differences between Christians in this regard. Some Christians—indeed, one may say without being too sweeping, most Christians—have exceedingly little of it. Those about them get small impulse Christward from their lives. Few or none do they influence to confess Christ or consecrate themselves for service or seek deeper experiences of God's grace. Strangely enough, this statement may be made even of some beautiful and consistent disciples. On the other hand, some very faulty Christians are influential in winning others to Christ or leading them to larger attainments in discipleship.

What is the explanation, and what is the source of evangelical power? I think we are compelled to believe that it is in some degree a matter of temperament and personality. Certain people are born recruiters. Whatever they join they get other people to join. In Christian service they show the same sort of gift which they show elsewhere. So far as this is the explanation of the question in hand, it calls for no discussion. We cannot greatly change the temperament alloted us by nature. But it is my belief that we have here only a small and unimportant feature of the case. In the main, evangelical power is an attainment, dependent upon the fulfilling of definite conditions. Two or three of these are of primary importance. The first centers, to my mind, around the message one bears. Gospel power dwells in the Gospel message. The man who loses the latter loses the former. He may preach the ethics of Jesus with all energy, fleshly, mental, or spiritual. Little will come of it. He may weave rhapsodies, meditations, homilies about the loving Father and the soul's aspirations. The empire of Jesus Christ will not be materially extended. There is no evangelical power in these things. They do not get hold. Only when character and preaching are full of the truth that the loving God has sent His Son to redeem the world, does anything happen. Then ethics and aspirations have their due and valuable place. Dr. Denney, in his recent book, *Jesus and the Gospel*, proposes that Protestantism discard its creeds and unite in this confession, "I believe in God through Jesus Christ His only Son my Lord and Savior." It is very brief. But that confession proclaimed in the fulness of its significance is the foundation of evangelical power. Some great preachers are great failures for the lack of it. As one hears them he notes echoes, reminiscences of the Gospel. He perceives that it is by the Gospel that the man was made strong and sweet. But he perceives (and he will do well to perceive it not with censorious judgment, but with searching of his own heart) that the preacher has lost the message which first turned his own feet into the way of life.

Along with the message there must go a continous and growing consciousness of its meaning. The evangelical message may become almost as empty as any other if it means nothing to the man who utters it. A parrot cannot be a preacher. The constant renewal of conviction and the constant enlargement of experience must be behind the message.

One thing more occurs to me. I believe much of our influence depends on the will to be influential. Many of us shrink from the effort to shape other lives. We do not like to seem to impose our wills on other wills. We wish to bear witness to the truth and leave each man to deal with it. It is very natural. There is a certain plausibility and a grain of propriety in it. But the great achievements have been wrought by those who out of great convictions and an intense purpose have bent themselves to turn the halt-

ing and irresolute who make up the world's majority into the path which they believed the true one. I think we ought to ponder that fact very earnestly.

And so I am sure that, banded together as we are in the work of winning men to Christ, laboring in many cases amid difficult conditions and with scanty resources, we ought to pray continually each for himself and for one another that God will give us evangelical power. He will answer the prayer. You remember the Apostle's phrase, "According to the power that dwelleth in you."

Faithfully yours,

HUBERT C. HERRING.

A CALL TO THE CHURCH

By Minnie J. Reynolds, Bloomfield, N. J.

In two parts. Part two.

THE people of both Sicily and Naples admit and take as a matter of course the fact that the government is influenced and to a certain extent controlled by the Mafia-Camorra, either by connivance or terrorization. In Sicily they admit freely that the courts are terrorized by the Mafia. In Naples they acknowledge that the Camorra controls certain election districts of the city, and sends its deputies to the national Parliament at Rome; and Parliament has the appointing of local governors and magistrates over the country; which means that the judges will be agreeable to the Camorra in Naples. These people also believe, and accept as a matter of course, that not only the police forces and municipal governments of American cities, especially New York, but also the national government at Washington, are in league with what we call the "Black Hand"; that the authorities "stand in" with these organized criminals and permit the crimes to go on for a portion of the spoils. I have had such things said to me more than once in Sicily by intelligent reading persons. They follow the doings of the so-called "Black Hand" as closely as we. Everything concerning Italians in the United States is published in Italian papers. They see the same sort of thing going on here that has always gone on there, and they accept without question the same explanation for it—that the authorities, including the federal government itself, "stand in" with the criminals. If one denies this, they simply shrug their shoulders and say, "Ah, then America, so young, so great and rich and strong, is no more capable of coping with the Mafia-Camorra than Sicily and Naples have been."

If it seems strange that intelligent persons could implicate the government at Washington in this matter, let the reader ask himself how many intelligent Americans know that every province in Italy has a head officer appointed at Rome. It is as if every state—or rather, every county—in the United States had a governor appointed at Washington. Not one tourist, even, in a thousand, knows that fact. If we have no idea of the centralization of the government in Italy, it is easy to understand why they should have no idea of its local and decentralized nature here.

The Italians despise the American government for this supposed corruption more than they do their own, and their attitude is perhaps reasonable. The Mafia-Camorra dates back so many centuries in Italy, it is so imbedded in the roots of popular life, and anything resembling decent government is of such recent origin there, that there is excuse for the fact that it has never been eradicated. But that the "Black Hand" should ply its

villanies as freely in New York as in Naples and Palermo seems to them a reasonable cause for contempt. And this feeling is held even in the slums of these Italian cities.

This opinion of American authorities obtains not only in Italy, but in the Italian colonies here. At the time of the "barrel mystery" in New York a few years ago—when the body of an Italian was found in a barrel, plunged through and through with twenty or more knife wounds—a Sicilian living in New York told me that a fund of ten thousand dollars was being raised in the Italian colony to bribe the officials who had to do with the case. I do not know whether any such sum was ever raised or ever so used. But I do know that the man who told me thought he was telling the truth, and felt no surprise at the purpose for which the sum was destined. He accepted it in a perfectly matter-of-fact way. In discussing this matter with an Irish-American of New York after the Petrosino murder, he remarked, "What! Do you think a New York policeman would take money from an Italian?" His utterance of the word "Italian" implied that Italians were beings so unspeakably low that a New York policeman would not degrade himself by accepting money from them. I did not remind my Irish friend, as I might have done, that charges have many, many times been made that the police of New York took money from her fallen women. I did, however, recall to him an incident which he could not deny, because it became a matter of court record at the time. When William Dean Howells, Gino Speranza, and some other friends of Italians organized the Italian Immigrant Aid Society a few years ago, they found Italian immigrants being abominably fleeced even between Ellis Island and the Battery. One method was for agents of Italian boarding houses to gain their confidence on board the government boats from Ellis Island and get the immigrants to accept their guidance to the addresses in New York which they wished to find. Then they took the newcomers—hailing from some little village and utterly bewildered in a great city—to some

A BIT OF OLD PALERMO.
CLOISTER OF THE RUINED CHURCH OF ST. JOHN OF THE HERMITS.

low Italian boarding house, where they were kept until their money was gone or until they made too much trouble, when they were kicked out to find their friends as best they could. So far this preying was by Italians on Italians, but in the street before the Barge Office would be great crowds of friends and relatives come to meet the newly arrived immigrants. They were systematically kept back until the runners had a chance to get away with the "greenhorns," and the men who kept them back, with all the weight of uniforms and clubs, were New York policemen. The new society laid its proof of this matter

before the authorities, and the system was broken up.

It is not necessary and neither is it possible to charge any connivance between policemen and Blackhanders. But of one thing any ordinary reader of the newspapers and observer of events can assure himself—there has been almost utter indifference to crimes perpetrated in our Italian colonies so long as only Italians suffered. "Nothing but dagoes, let them kill each other." That has been the attitude; the spirit if not the letter of our dealings with this matter. An excellent method of impressing an immigrant population with the glories of this land of the free! No such series of crimes—I challenge contradiction—no series like that which has been perpetrated upon our decent, hardworking Italian immigrants for years past would have been suffered to continue had the victims been Americans. Men who came here for no other purpose than to make an honest living by hard work have been badgered, blackmailed, and killed, and no one punished for it. It is not alone the merchants, bankers, and importers of the Italian colonies. It is every man who may have accumulated a little store by incessant toil, and who chances to come under the attention of the blackmailers. Only a few weeks ago the papers contained an account of a poor shoemaker who was threatened with death if he did not pay toll from his little pittance—take bread from the mouths of his children to give to these blackmailers. And nobody has cared very much. The system has been left contemptuously alone by the police until the one man who tried to uproot it and protect the honest element among his race, has been killed for his activity. It so happens that he and his mission were of sufficient importance to attract international attention, and it is now time for us to take action.

Of course all our local authorities may be excused to some extent for not protecting life and property among the Italian immigrants, on account of the difference in language, and particularly on account of the extreme difficulty of securing any information from the Italians themselves, because of the almost invariable silence previously spoken of. The Whitla kidnapping case which recently occured in Pennsylvania was precisely the same sort of crime for which the Mafia or "Black Hand" is renowned—the abduction of a child to enforce the payment of a ransom. And the affair was planned by an American woman who, according to her own statement, was educated in an American convent. She and her husband, however, were apprehended in a few days. The keeper of a saloon frequented by the man had his suspicions aroused, and reported to the authorities. In ninety-nine cases out of a hundred an Italian would not have done this. The American population has not the tradition or custom of concealing such crimes. If this saloonkeeper had felt a very strong conviction that the man upon whom he informed would come back and kill him at the first opportunity, probably he would not have informed, even for the heavy reward. People do not very often voluntarily enter into the fear of death for the sake of money alone. It is this terrorization of the victim by deeds of violence, this insuring of silence by means of the vendetta, which makes the peculiar nature of what we call the Mafia or "Black Hand." There are crimes and criminals in all races; perhaps just as many in one as another, but the vendetta and omertà do not exist in all races, by any means.

It is in this peculiar situation that the home missionary can be of use; in learning the language, in securing the confidence of the alien population, and inspiring in them confidence in the government. One can hardly demand that all our city policemen should know the Italian language and

FISHERMAN TYPE, NAPLES

encounter our immigrant populations in the missionary spirit. But is it unreasonable to ask that the church should furnish a sufficient number of home missionaries possessing both qualifications? If the church wishes to emphasize its evangelical side, there is a field for it much nearer than China—with the alien races right here at home, where the missionaries run no risk of being killed or involving their government in any way.

Perhaps readers of this magazine may not know that in Sicily there are

people who worship the souls of murderers. Five miles from the villa in which I lived in 1907 on the west coast of Sicily was a little country village named Paceco. In this village there was a shrine to the soul of a Paceco man who had murdered his mother some years before. A story had started that miracles had been performed at his tomb, a local cult grew up, and there are people who say their prayers at that shrine and to the soul of that man. And I myself saw poor crazy lunatics beaten with sticks to make them utter a certain formula before a certain image of the Madonna in a church at Trapani, which it was believed would cure their lunacy. People such as this are being incorporated in our racial stock. Those who like to see abundant immigration to this country, harp fondly upon the power of America to "assimilate" alien races. Is there not a call to the church to do some missionary work before this assimilating begins?

If the church dwells rather upon the patriotic side of its work, here are plenty to be "trained for citizenship," an abundance of poor to be "protected from exploitation and debauchery" so that they will not have to send their children back to Sicily for safety. But to accomplish any such work effectively, missionaries must be trained for it, as they are trained for work in foreign fields, and they must make it a life work, as they make the foreign field a life work. American missionaries spend years in learning the frightfully difficult languages of China, India, and Africa. How many home missionaries in all the Protestant churches of America to-day can speak the easy, musical, beautiful Italian tongue? I know there are some, but how many? How many of those who do, can speak in addition the Sicilian dialect, which is a language by itself, with a written literature? American missionaries have spent years studying the literature of Asiatic races, translating the Bible into polished Arabic or Chinese which shall command the respect of native scholars. How many American home missionaries can or do read the Italian newspapers published in New York City, which reveal so interestingly the point of view of the Italian colony? They would see things in those newspapers which would be very educational to them, which would leave them undecided at times whether to laugh or to boil with indignation.

Besides the language, the effective missionary must know something more about the people. Some good women tried to have "mothers' meetings" at a public school in a New York suburb. After the first meeting none of the Italian mothers came again. One of the teachers asked me to go with her to the homes and talk Italian to the mothers, to invite them to the meetings. When I found what entertainment had been offered them the first time I laughed. There had been a program in English, of which they understood not one word, and they had been given tea to drink. Now in Italy the common people buy tea by the teaspoonful at the drug store when they wish to sweat. A low-class Italian would no more think of drinking tea than medicine. The American missionary could hardly be required to offer them their native wines, which they would consider only decent hospitality. But a compromise could be effected on coffee, which would be equally pleasing to both.

And when language and customs have been learned, the efficient home missionary should understand the whole status of the race—why it comes here; what it does here; who wants it here, and why; who does not want it here, and why. He should know its history. He should live in Italy for a while. He should understand American and Italian politics. He should know whether the honest, hard-working element of the race in this country is protected from crim-

inals of its own blood, and if not, why not. Such studies, pursued for some years by an intelligent and devoted missionary, would render him, I venture to say, a person almost invaluable not only to the church, but to American civilization.

I hope no one will take this article as a criticism upon our denominational missionary societies. Representatives of the Home Missionary Society are preaching in fifteen different languages every Sunday. Four hundred churches have been organized among the immigrant populations, and $60,000 annually is being expended upon the work. And much more would be spent if the money were available.

But I listened to a lecture before the New York School of Philanthropy last summer, by a prominent philanthropist, which scathingly criticized every charitable society in the entire United States for the nature of its reports. These reports, said the speaker, always dwelt upon the great work the society was doing, never upon the great field that was left untouched. A summer vacation society in New York, for instance, told glowingly of the six or eight thousand children sent to the

Photo, Underwood & Underwood, N. Y.

THE SICILIAN AT HOME

country for one or two weeks, and of the good it did them. It said nothing at all about the remainder of the long hot summer which its beneficiaries must pass in the city, or of the hundreds of thousands of children who got no glimpse of the country at all. A society tells of a few hundred children it has been able to cure of tuberculosis at the seaside, and does not mention the thousands of tuberculous children stowed away in New York tenements and hospitals. This speaker named book and page and facts and figures. I am quoting him from memory and cannot give his exact statements. But the burden of his accusation was that the professional charity workers of the country were culpable in not letting the public know how little was really being done, how much was left undone, in every line of charitable endeavor. This article has been inspired by somewhat the same motive—to contribute to this magazine my own mite of knowledge as to the great extent and peculiar needs of the home mission field among the Italian immigrants.

American civilization is in just as formative a period to-day as it ever was. With the enormous yearly influx of aliens so intensely foreign and different, the mass of pioneer work to be done is just as great as at any former epoch. It is no longer forest-felling, but it is still there. The Congregational church is the old historic church of America. Its individual form of organization, independent of orders from the seats of the mighty, has rendered it peculiarly suitable to pioneer conditions always, and to a self-governing people in general. Education has always been its handmaid, the little red schoolhouse its prop and stay. As great, as difficult, and as important a home mission field lies at its door to-day as when Whitman rode to save Oregon, or when Hooker's band drove their flocks and herds through the wilderness to Hartford.

FROM THE OHIO HEADQUARTERS

By Superintendent Charles H. Small, D. D.

OHIO is moving forward, not only in its organization, having all activities centered in the state conference, but its Bureau of State Work is pushing the missionary interests. The needs and opportunities are increasing and the Bureau believes that the churches want the new work done, and that they are willing to pay for it. This they are showing by their responses.

Ohio has all the problems—the deserted rural region, the swarming city, the incoming immigrant. One way that we have taken to help the rural regions is to employ two state evangelists—a man and his wife, both ordained ministers—Revs. R. W. and Bertha J. Harris. For eight years they did a splendid work in Cincinnati with a church that was about ready to close its doors when they took it, but that is strong and active now. The wisdom of employing Mr. and Mrs. Harris as state evangelists has been proven in the good results attending their labors. They go very largely to the rural regions and to the smaller and weaker churches, though not confined to them by any means, and they are able to revive and strengthen the work, to add considerable numbers to the membership, and to send the churches forward with new courage and zeal. The Bureau guarantees a part of their salary, and the response to the appeals for this

shows a confidence in them and in their work. It means much for the advancement of the Kingdom and the development of our denominational work in the state, to have pastor and people encouraged and new life infused into the church, as is done wherever the evangelists go.

The past year we have added two new English-speaking churches, one in a growing suburb of Cleveland and the other in a needy part of Columbus. The former promises to become a strong church, the latter to do a much-needed mission work. To meet the needs of a congested part of Cleveland and in the heart of the city, we are helping to support a parish visitor, in connection with the church where we have our headquarters. In large cities there is a place for such work, especially to look after the young people who come to the city, and prevent their drifting away.

We were pioneers in the missions among the Bohemians, through the interest and labors of Rev. Chas. Terry Collins and Dr. Henry A. Schauffler. This good work has gone forward from the organization of Bethlehem Church in 1888. Last summer the fourth Bohemian church in Cleveland, Mizpah, was organized. A work for Poles was carried on for some time at Mizpah Chapel. This effort was by no means in vain, although the difficulties and changing conditions and the lack of funds to carry it on as it ought to be, made it necessary to give up the Polish services and foster the Bohemian work. It is now one of our most promising fields. Our people believe in this kind of thing and are ready to support it. Euclid Avenue Church, Cleveland, is looking after a mission field on the outskirts of the city, chiefly among the Slavic population, and is building a chapel for the better carrying on of the work. It is worth remembering that the deluded young man, Czolgosz, who assassinated President McKinley, lived not far from Mizpah Chapel. The splendid company of young men

PLYMOUTH CONGREGATIONAL CHURCH, CLEVELAND
HEADQUARTERS, CONGREGATIONAL CONFERENCE OF OHIO.

who are members of that church today are in striking contrast to the misguided young anarchist. Surely this service is well worth while, both for the glory of Christ's Kingdom and the welfare of our country.

Another interesting work is a recently organized Norwegian-Danish church in Cleveland, with a membership of twenty-six men and twenty-one women. They are a splendid company of self-sacrificing, consecrated people, and are planning to erect a good building for their growing work. Still another effort to help the incoming immigrant is a service for Finns held in the First Church, Cleveland, conducted for the present by the wife of the Finnish pastor at Ashtabula Harbor. If we had the money we might be doing a work for Bulgarians, of whom there are quite a number in our state, as we have a worker in a student at Oberlin. But we have already increased our work to such an extent that we do not dare go further.

GLIMPSES OF THE HOME MISSION FIELD

Extracts From Reports of Workers.

Rev. James Oakey, Redmond, Wash.

On Sunday, Oct. 11, the newly organized church of Avondale observed its first communion service. Of the ten who were members of the church, five partook of the communion for the first time. Others also united with us in the solemn feast. There were thirty-five persons present, and it was a glad and impressive hour. One of the members of the church, an excellent Christian woman, remarked to the pastor that it was the first time in the seven years that she had lived in the woods of Washington that she had had the opportunity to take the Lord's Supper.

Miss Barbara Slavinskie, Polish Bible Reader, Bay City, Mich.

Yesterday I met a man to whom I had given a Bible sometime last fall. He is very bright and quick to learn, more so than the average Pole of his class. Most unexpectedly he said to me, "By the way, that Bible you gave me some time ago aroused my curiosity, and I have looked forward impatiently to the long winter evenings when I could make a better study of it. I am reading it now. Some day I want to have a talk with you about it." He is the sort of man to whom God's word will mean something real, and I am hoping and praying that he will be led aright. When I gave him the book I marked certain passages for him, such as he seemed to be especially interested in, and they made a deep impression on him.

Two weeks ago Sunday I was much surprised upon reaching church to find seated in my pew two Polish women for whom I have long prayed and waited. They had promised me time and again to come, only in vain, and there they were when least expected. They understood English quite well and were deeply affected by the sermon, which proved to be an especially appropriate one. I had no difficulty in getting them to remain to Sunday-school, and they were quite touched and pleased with our services.

Thus here and there such helpful little incidents are turning up, and make one feel as if the work done in His name had not quite been done in vain, and that the seed sown was beginning to spring up.

Rev. Alex. Douglas, Sentinel Butte, N. D.

On Thanksgiving Day I was in the Bad Lands, thirty-two miles from here, marrying a couple. Before the marriage I baptized thirteen children. It was the biggest day's work I ever had on Thanksgiving. The two ceremonies took place in the same house. I fear the baptism did not mean much to most of the parents. They had lots to eat and plenty to drink, and they danced the whole night through. One of the fathers whose child I had baptized invited me to a quiet game of poker. He told me that some of the best social games he ever had were with preachers and priests. I was asked to taste some wine. They thought, perhaps, the fire-water was too strong for me, so I was not asked to partake of that. The same man who requested me to play poker came to me and requested me to see two of the children whom I had baptized, dance. They certainly tripped the light fantastic toe in good style. But my heart went out in pity for both the children and their parents. I was glad to leave the house and find a quieter place to stay for the night.

Rev. Wm. O. Rogers, Jennings, Okla.

One case of need was relieved through the efforts of our church just before Thanksgiving. A young couple with one small child moved from Oklahoma City, and their household goods went astray on the railroad. They rented a vacant house, got together a few traps, and started to camp there until their goods came. They were there in this way four weeks, with cold weather coming on, the little child with whooping cough, their only income what the father earned picking cotton. Under these conditions a baby was born, and like one other baby born amid rude surroundings, was wrapped in swaddling clothes, for the little garments prepared by the expectant mother were astray with the household goods. As soon as conditions became known, the neighbors sent furniture, bedding, baby clothes, and food, and the business men contributed a sum of money for immediate needs, presenting it through the pastor as a birthday gift to the baby. The mother now comes to church quite regularly, and both children are on our cradle roll.

Rev. G. B. Collins, Manchester, Okla.

A Mr. Lynch said he would donate all the corn our ladies could husk in one afternoon. They "had a mind to work," so they turned out, went three miles to the field, and came back with a load of corn which netted them $20.40.

Rev. Frank W. Hullinger, Colorado City, Colo.

Returning from Maybell I was overtaken in the sand hills by a furious blizzard. It was impossible to see any distance for the driving snow, and after a time the team left the road and for hours I drove over the hills and through the gulches hoping to find a way out of the wilderness. I finally came to the steep bank of the Yampa River, and saw a ranch-house in the distance. As I could not drive across, I left the team and waded through the deep snow for two miles to the house. The man in charge kindly nitched up a team and went back with me and recovered my team, and guided by the kind ranchman I got across the river and found a broken road leading back to Craig. I learned in town that a searching party was about to be organized to seek for me when I arrived at the barn. Fortunately it was not needed. At Steamboat Springs I was compelled to wait four days for a train, as the mountain road was completely blocked with snow.

Miss Anna Linka, Braddock, Pa.

I must tell you how we celebrated Thanksgiving Day in our church. We did not have any morning services because most of our men were working in the mills, but we had a Thanksgiving service in the evening. The minister opened the meeting with a short history of Thanksgiving Day and why we keep it, then everybody was supposed to tell publicly for what he is most grateful to the Lord in the past year. The testimonies were beautiful, and came from the hearts. After the meeting everybody was invited to the dinner in the basement of the church, where long tables were spread. We had sixty people there that evening, and many of them had never celebrated the day in such a way. Only a few know the real meaning of the day. To most of our Slovak people it means to have a chicken for dinner and beer and whiskey after it. Those who were present that evening said they liked our way better.

AFTER NINETEEN HUNDRED YEARS OF CHRISTIANITY

Many of our readers have noticed the report recently made of an exceptionally competent and careful investigation of the industrial and social conditions in and about Pittsburg. Concerning the revelations of this report, Dr. Edward T. Devine, secretary of the New York Charity Organization Society, makes the following statements. We wish they were not true. But alas! there is only too much reason in their accuracy. If anything could emphasize the importance of city missions, full of social purpose and passion, surely it is these terse and weighty sentences. If we really desire that the Kingdom of God shall come, we must find some way to make the life of the industrial world less fratricidal and more fraternal.

This is the situation as Dr. Devine sums it up:

I. An altogether incredible amount of overwork by everybody, reaching its extreme in the twelve-hour shift for seven days in the week in the steel mills and the railway switchyards.

II. Low wages for the great majority of the laborers employed by the mills, not lower than other large cities, but low compared with the prices—so low as to be inadequate to the maintenance of a normal American standard of living; wages adjusted to the single man in the lodging house, not to the responsible head of a family.

III. Still lower wages for women, who

receive for example in one of the metal trades, in which the proportion of women is great enough to be menacing, one-half as much as unorganized men in the same shops and one-third as much as the men in the union.

IV. An absentee capitalism, with bad effects strikingly analogous to those of absentee landlordism, of which Pittsburg furnishes noteworthy examples.

V. A continuous inflow of immigrants with low standards, attracted by a wage which is high by the standards of southeastern Europe, and which yields a net pecuniary advantage because of abnormally low expenditures for food and shelter, and inadequate provision for the contingencies of sickness, accident, and death.

VI. The destruction of family life, not in any imaginary or mystical sense, but by the demands of the day's work, and by the very demonstrable and material method of typhoid fever and industrial accidents; both preventable, but costing in single years in Pittsburg considerably more than a thousand lives, and irretrievably shattering nearly as many homes.

VII. Archaic social institutions such as the aldermanic court, the ward school district, the family garbage disposal, and the unregenerate charitable institution, still surviving after the conditions to which they were adapted have disappeared.

VIII. The contrast—which does not become blurred by familiarity with detail, but on the contrary becomes more vivid as the outlines are filled in—the contrast between the prosperity on the one hand of the most prosperous of all the communities of our western civilization, with its vast natural resources, the generous fostering of government, the human energy, the technical development, the gigantic tonnage of the mines and mills, the enormous capital of which the bank balances afford an indication; and, on the other hand, the neglect of life, of health, of physical vigor, even of the industrial efficiency of the individual. Certainly no community before in America or Europe has ever had such a surplus, and never before has a great community applied what it had so meagerly to the rational purposes of human life. Not by gifts of libraries, galleries, technical schools, and parks, but by the cessation of toil one day in seven and sixteen hours in the twenty-four, by the increase of wages, by the sparing of lives, by the prevention of accidents, and by raising the standards of domestic life, should the surplus come back to the people of the community in which it is created.

THE INGRAM MEMORIAL CHURCH

By Rev. J. W. Frizzell, Ph.D., Washington, D. C.

[Editor's Note.—At our request, Rev. Dr. J. W. Frizzell, of Washington, D. C., sends the following brief sketch of a very interesting undertaking in which his church is engaged. The Home Missionary Society is extending a small amount of aid while things are getting under way.]

SEVENTEEN months ago Hon. H. O. Ingram, of Eau Claire, Wisconsin, offered to give forty thousand dollars to build a church to the memory of his deceased son, Charles H. Ingram, on Capitol Hill, Washington, D. C., on the following conditions:

That the writer undertake the work of gathering a good working membership; that this membership and Congregational Washington secure a suitable lot on which to build the church; that the Church Building Society coöperate; and that plans be submitted for his approval.

The work was begun one year ago last December. The church was organized one year ago last January. The present membership is one hundred and fifty. The best available lot on Capitol Hill has been secured, its title perfected after a long and tedious proceeding, and it has been paid for at a cost of twelve thousand dollars. The contract has been let to the Baltimore Ferro-Concrete Company, of Baltimore, to construct a building for the sum of fifty thousand dollars, not including glass and furnishings. This will be one of the most beautiful and convenient church buildings for its size and cost to be found in this country, and will accommodate an audience of about nine hundred people.

This church has placed before itself

the following objects: To minister to the physical, social, intellectual, and spiritual needs of the people; to maintain the worship of God; proclaim the Gospel of Christ; enlist men as His disciples; instruct them in His way of life; and inspire them with a love for

REV. JOHN W. FRIZZELL.

truth, a passion for righteousness, and an enthusiasm for service. The basement will have a good gymnasium, which will be used as an assembly room, dining room, and school room; a three-track bowling alley; a swimming pool; locker room; kitchen; shower baths; and ladies' parlor. The church has added these things because it believes in the spiritual value of wholesome amusements, wisely directed physical training, and social intercourse. The church expects to work out a well-graded school of religion, embracing all grades from the kindergarten to the graduate school. It believes that the church should be a school of spiritual culture, working in the light of the best things that revelation and the sciences of psychology and pedagogy have to offer. It expects to make large use of boys' and girls' clubs, lectures, and concerts, and the discussion of the great themes of human interest by men who are specialists in their lines of work.

ELLIS ISLAND MINISTRIES

The following memoranda from the March report of Miss Donna Panayotova, the Society's representative at Ellis Island, give a slight but vivid glimpse of the sort of service rendered by Christian missionaries to the arriving immigrants. Miss Panayotova is a Bulgarian, and her work is particularly among those of her own nationality.

Total number of immigrants arriving at the Island during month..	112,727
Estimated number of Bulgarians from Bulgaria and Macedonia...	741
Estimated number aided in one way and another—	
On Ellis Island	51
In the city	24

The services rendered to immigrants on the Island were of the following kinds:

Letters written to friends of fifteen immigrants for affidavits to enable them to show the Board of Special Inquiry that they are not likely to become public charges.

Twelve cases sentenced to deportation (suspected of being contract laborers) were appealed to Washington. Six of these were successful, and the rest sent back.

Seven immigrants were furnished articles of clothing.

Four immigrants were fed. They were about to be discharged in New York with very little money. Helped one with one dollar to complete the necessary amount to buy his ticket to Granite City—a worthy and urgent case.

Bought two testaments for two immigrants who anxiously wished to have them, but could not buy them.

The cases aided in the city were of very recent arrivals. Six were without employment, and work was found. Others needed hospital attention, which was given them promptly and kindly. Three cases needed charity railroad tickets, which were given to them by the railroad agent at Ellis Island. The rest were helped and advised in various little ways.

Of all the Bulgarian cases, only twelve were deported as contract laborers.

Servian, Montenegrin, and Croatian immigrants have been helped in small ways while detained on the Island.

Thirty-two per cent. of the March arrivals have been previously residents of this country. The figures for this month are unusually large.

YOUNG MEN LEAVING HOME.

The parents or friends of young men leaving home to enter upon business or student life are often concerned about the associations and friendships to be formed in their new locations. The New York State Committee of Young Men's Christian Associations has an admirable plan of introducing such young men to the helpful influences of the associations and churches of their new homes. The well-equipped buildings maintained by the associations in cities and at colleges, offer attractive meeting places for young men, particularly those away from home. They afford dormitory rooms, gymnasiums, and club facilities, and their entertainments and social and religious gatherings have made them wholesome factors in forming new friendships and in stimulating worthy ambitions and activities.

If the names of young men are forwarded to the State Committee's office, 215 West 23rd Street, New York City, with information as to the home address, the school or business address, the activities in which the young men are interested, the church they have attended or of which they have been members, etc., the Committee will inform the local secretary in the town or college to which they go, who will interest himself by calling upon the young men or inviting them to identify themselves with the association and church life.

WOMAN'S DEPARTMENT

Summer Conferences for Women

The value of summer conferences is now unchallenged. No one interested in Missions can afford to keep out of touch with the inspiration which can be generated at these gatherings, but never explained to others. The three conferences of greatest moment to Congregational women will be held at Winona Lake, Indiana, June 26 to July 3; at the Colorado Chautauqua, Boulder, Colorado, July 5 to 12; and at Northfield, Massachusetts, July 14 to 20. The methods of each are similar, and will center around the following topics:

Popular lectures on home mission themes,

Addresses by missionaries,

Studies on interdenominational textbooks,

Bible study,

Discussion of methods.

The daily program, while not stereotyped, will be divided into periods, which debars long discussions and waste of time.

SAMPLE OF DAILY PROGRAM.

9:00 A. M.—Bible study.
9:30 A. M.—The Model Auxiliary.
10:15 A. M.—Study class.
11:00 A. M.—Address by missionary.
11:35 A. M.—Lecture.
6:45 P. M.—Outdoor service.
8:00 P. M.—Platform address.

The second period, from 9:30 to 10:15, will be devoted to the discussion of some practical phase of modern problems—one day to the exhibition of "Home Mission Handicraft," another to "The Model Society" (illustrated), another to a lec-

ture on pedagogy, again a question box, etc. Work among young people, children, and the non-interested will receive special attention.

The afternoons are reserved for rest and recreation. Walks, drives, out-of-door games, social chats, or naps, according to temperament and individual will, are in order, with one exception—the afternoon reserved for a reception and tea given to all the home missionaries who attend the conference. This alone is worth the price of the railroad ticket.

The Northfield Committee have secured Mrs. F. S. Bennett, who holds undisputed sway in the East as the most popular teacher of home mission text-books, to conduct the study class course on the Negro. The author, Miss Mary Helm, a southern woman of rare charm, unusual scholarship, and deep consecration, has put into the book the condensed knowledge of a life's experience. This means a decidedly new treatment of the most serious race question the country has to face. Among the speakers are Rev. C. L. Thompson, of the Presbyterian Board; Mrs. E. D. Page, from the Indian fields; Mrs. A. D. Elder, from the Mountaineers; Rev. Frank Hall Wright; Miss Isabelle Crawford; Rev. A. Waldo Stephenson; Miss Althea Hall, etc. For further information write to Miss Miriam L. Woodberry, 287 Fourth Avenue, New York City.

Boulder promises the following for daily program features: Foreign Lecture Studies—Mrs. Helen Barrett Montgomery, Rochester, N. Y. Home Lecture Studies and Bible Lessons—Mrs. D. B. Wells, Chicago. Mission Study Class for Young People—Miss Carrie Barge, Delaware, Ohio. School of Methods, with experienced leaders. New and attractive helps for children's work. Addresses by Dr. Howard Agnew Johnston and others. Two addresses by Dr. F. W. Gunsaulus on July 4. For general announcement covering six weeks' Chautauqua program, or for detailed information, write the Committee—Mrs. Paul Raymond, Chairman, 802 Spruce Street, Boulder, Colo.; Mrs. L. B. Overfelt, Secretary, 744 Spruce Street, Boulder, Colo.

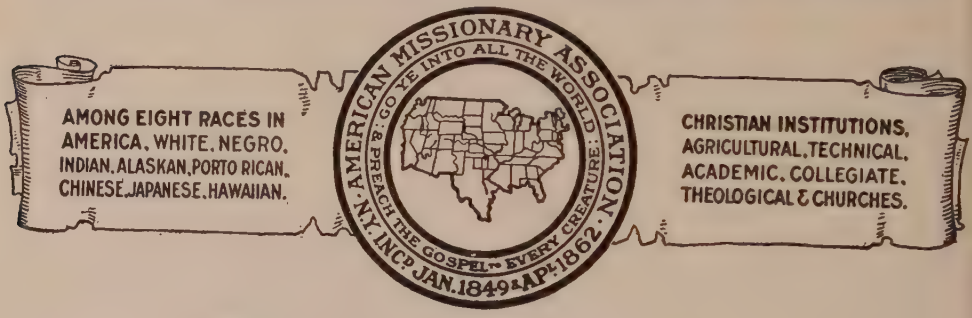
Winona begins with a stereopticon lecture on "The Holy Land," by Dr. E. R. Bishop. The new home mission study text-book, by Miss Helm, "From Darkness to Light," will be taught by Mrs. D. B. Wells. The devotional and Bible hour will be of unusual value, each morning a different leader—Miss Daisy Barr, Prof. Vernon J. Stauffer, Miss Blanch Leveridge, Mrs. H. F. Sayles, and Mrs. D. L. Williams. One period daily will be reserved for the study of methods—Children's Work by Mrs. Bell, Mrs. F. F. McCrea, and Prof. Thrall; Young People by Miss Evans; Woman's Work by Mrs. Wells. Among the attractions are Mrs. Helen Montgomery, who not only teaches but will talk on "The Twentieth Century City"; and Prof. William Pickens, a graduate of Talladega and Yale, whose principal address on "The Effect of Higher Education on the American Negro," will be of special interest to Congregationalists. Other features of the conference will be the reception to missionaries, denominational rallies, social tea, noontide prayer, and fireside schools. For further information write to Mrs. G. H. Schneider, 1560 Adams Street, Chicago, Ill.

We have two urgent requests for barrels of second-hand clothing. One is from a southern town where the burning of the factory has thrown a great number of people out of work. The pastor says, "There will be no employment for many for a long time. Decent shoes are especially desired." The other is from one of our northern cities where the need is even greater. Will any society come to our aid in this matter?

APPOINTMENTS.
April, 1909.

Adams, H. G., Columbia and Ordway, S. D.
Alexander, Arthur O., Mullan, Idaho.
Alexander, Robert, Portland and Hatton, No. Dak.
Andrews, Harold E., Carthage, So. Dak.
Arnquist, Swan, Wondel Brook, Minn.
Austin, Eli, Forest, Okla.
Babcock, Milton H., Lakeside, Wash.
Bascom, Geo. S., Eureka and Hurdsfield, No. Dak.
Bekeschus, Edward, Garden City, Kan.
Beman, Albert M., Oktaha, Okla.
Billington, James, Fremont, Ind.
Bjuge, Carl B., Cleveland, Ohio.
Blomquist, Chas. F., Edison, Bow and Blanchard, Wash.
Bloom, Jos. V., Indianapolis, Ind.
Bogenholm, Wm., Wood Lake, Wis.
Bolin, Nels J., St. Joseph, Mo.
Bosworth, A. R., Flasher and Outsta., N.D.
Brooks, E. L., Ellis, Washburn, and Underwood, No. Dak.
Brown, D. M., Chamberlain, So. Dak.
Burnett, William, Challis, Idaho.
Christianson, Charles J., Oklahoma City, Okla.
Clark, Ernest E., Plymouth, Penn.
Clark, Orville C., St. Paul, Minn.
Coats, Martin D., Carrier, Okla.
Conard, W. J., Bertha and Park Rapids Circuit, Minn.
Cook, A. W., Mission Hill, So. Dak.
Cookman, Isaac, Guthrie, Okla.
Dains, Chas. H., Buffalo, Wyo.
Davies, David F., Catasauqua, Penn.
Davisson, W. F., Overly and Outsta., N. D.
Dickson, J. W., El Reno, Okla.
Dull, S. H., Genl. Miss'y, Okla.
Englund, Theo., Plainfield, N. J.
Fehlandt, A. H., Grand Forks, No. Dak.
Ferch, A. J., Broadview, Mont.
Friedstrom, Carl E., Renovo, Penn.
Frizzell, John W., Washington, D. C.
Gallagher, G. W., D.D., Geddes, So. Dak.
Gardner, H. I., Harvey, No. Dak.
Gavlik, Andrew, Duquesne, Penn.
Grantham, Lewis J., Wellston, Okla.
Gray, Mrs. Annette B., Gen'l Miss., Wyo.
Gray, David B., Gen'l Miss'y, Ore.
Greenfield, A. N., Baltimore, Md.
Gregory, Philip E., Bryant, So. Dak.
Gulick, T. W., West Duluth, Minn.
Harden, John, Tempe, Ariz.
Harris, Harry R., Biwabik, Minn.
Hassell, R. B., Douglas, Alaska.
Hawkes, Thos. A., Brownton, Minn.
Healey, F. D., Lopez Island, Wash.
Heglin, Sam'l S., Gann Valley, So. Dak.
Herrick, Henry M., Kingfisher, Okla.
Herrick, Miss L. M., Mohall, No. Dak.
Holcomb, G. T., Berthold, No. Dak.
Horner, W. J., Grand Marais, Minn.
Howard, T. W., Baudette, Gracetoon' and Rainy, River Valley Circuit, Minn.
Hoy, Rev. Miss Jeannie, Lebanon, So. Dak.
Huleen, John J., Aberdeen, Wash.
Hurlbut, W. H., Oklahoma City, Okla.
Imlay, John, Bowdle, So. Dak.
Jamarik, Paul, Begonia, Va.
Jelinek, Joseph, Milwaukee, Wis.
Johnson, Joseph W., Mankato, Minn.
Jones, James A., West Pittston, Penn.
Jones, Richard, Herrick and St. Charles, So. Dak.
Jones, William C., Pittsburg, Penn.
Klar, Oscar B., Egg Harbor City, N. J.
Kellner, Charles J., Okarche, Okla.
Kershaw, John, Braddock, Penn.
Kovac, Andrew, Allegheny, Penn.
Kozielek, P., Detroit, Mich.
Lamonds, Alex., Atlanta, Ga.
Larke, Edmund, Bagley, Minn.
Lathrop, E. A., Tryon, N. C.
Le Febre, Jan J., Blanca, Colo.
Linka, Miss Anna, Braddock, Penn.
Luckenbach, Harvey A., Chewelah, Wash.
Lyman, E. F., General Missionary, Mont.
McCallie, Thos. S., Chattanooga, Tenn.
McCarthy, Sam'l R., Spearfish, So. Dak.
McCoy, Robt. C., Atlanta, Ga.
McGovern, J. C., Houghton, So. Dak.
McKaig, Robert R., Welsh, La.
McKay, R. A., Atlanta, Center, and Stroud, Ala.
Marshall, John, Beaver Creek and New Era, Ore.
Mason, Chas. E., Mountain Home, Idaho.
Mirick, E. A., McIntosh, Mentor, and Mahnomen, Minn.
Mitchell, D.D., Washburn and Underwood, No. Dak.
Moncol, Andrew J., Braddock, Penn.
Moya, Jesus M., San Mateo, N. M.
Mueller, R. C., Dawson and Tappan, N. D.
Nelson, Andrew P., Evangelist, Wis., Minn. and No. Dak.
Newberry, Chas. E., Kirkland, Wash.
Nissen, Neil, Cashion, Okla.
Nordberg, Ture E., Paterson, N. J.
Okerstein, John F., Gen'l Miss'y Minn. and No. Wis.
Olsson, C. F., Clear Lake, Wis.
Opdahl, B. L., New England and Horswell, No. Dak.
Overman, N. E., Atlanta, Ga.
Owen, Edward P., Doby Springs, Okla.
Owen, G. D., Underwood and Vesta, So. Dak.
Paulu, Anton, Vining, Iowa.
Parsons, E. D., North Branch and Sunrise, Minn.
Paxton, Robert F., Sulphur Spgs., Colo.
Perrin, David J., Belle Fourche, S. D.
Pope, G. S., Agra, Okla.
Powell, Mrs. K. W., Custer, So. Dak.
Powell, Richard, Olyphant, Penn.
Prescott, H. A., Choteau, Collins, Ft. Shaw, and Simms, Mont.
Reed, Marion D., Weatherford, Okla.
Richard, C. E., Sanford, Fla.
Rogers, W. O., Jennings, Okla.
Rominger, H. V., Hubbard, Howell, Central, and Clackamas, Ore.
Ross, A. W., Minneapolis, Minn.
Ruoff, Jacob G., Jerome, Ariz.
Saunders, Eben E., Heaton, No. Dak.
Schermerhorn, L. V., Drummond and Turkey Creek, Okla.
Slater, S., Maddock and Hesper, No. Dak.
Slavinskie, Miss Barbara, Shenandoah, Pa.
Smith, Alex. D., New Brighton, Minn.
Smith, E. L., Meckling, So. Dak.
Smith, J. A., Coldwater, Hillsdale, and Pleasant View, Okla.
Smith, J. Challen, Provo City, Utah.
Smith, John F., Worthing, So. Dak.
Smith, Stephen, Port Angeles, Wash.
Spangler, G. B., Chickasha, Okla.
Spire, Wm. J., Gen'l Miss'y, Mont.
Stiver, F. A., Harwood and Argusville, No. Dak.
Sullens, Arthur J., Gary, Ind.
Stover, Howard C., Council, Idaho.
Thomas, Thomas P., Brentford, So. Dak.
Thompson, James B., Rose Creek, Minn.
Todd, J. W., Buffalo, So. Dak.
Tornblom, Aug. F., Pittsburg, Penn.
Trcka, Chas. J., St. Paul, Minn.
Trompen, J. N., Gen'l Miss'y, Colo.
Turner, L. A., Alva, Okla.
Upcraft, W. M., Long Branch and Rosedale, Wash.
Van Luven, S. A., Portland, Ind.
Waldrop, I. M., Hennessey, Okla.
Wallace, H. H., Kelso, No. Dak.
Warren, B. A., Sherburn, Minn.
Watson, James, Highmore, So. Dak.
Weatherby, Wade H., Pittsburg, Texas.
Weckerly, Abraham P., Minersville, Penn.
Whalley, John, Conata, So. Dak.
Whitton, Ezra P., Miller, So. Dak.
Williams, Chas. C., Lane, So. Dak.
Williams, E. R., Susquehanna, Penn.
Williams, William T., Shamokin, Penn.
Wolfe, A. J., Perkins, Okla.
Woodmansee, F. M., Alpha, Parker, Park and Altona, Okla.
Wright, Thomas J., Pleasant Valley, Wash.
Zavodsky, Miss Bertha, McKeesport and Duquesne, Penn.

THE AMERICAN MISSIONARY ASSOCIATION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AMERICAN MISSIONARY ASSOCIATION
GO YE INTO ALL THE WORLD & PREACH THE GOSPEL TO EVERY CREATURE
N.Y. INCP JAN. 1849 APL 1862
CHRISTIAN INSTITUTIONS. AGRICULTURAL. TECHNICAL. ACADEMIC. COLLEGIATE. THEOLOGICAL & CHURCHES.

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COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for the Editor, at the New York Office; letters relating to the finances, to the Treasurer; letters relating to woman's work, to the Secretary of the Woman's Bureau.

DONATIONS AND SUBSCRIPTIONS

in drafts, checks, registered letters, postoffice orders, may be sent to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York; or, when more convenient, to either of the Branch Offices, 615 Congregational House, Boston, Mass., or 153 La Salle Street, Chicago, Ill. A payment of thirty dollars constitutes a life member.

FINANCIAL

The donations for April were $19,322.22 a *gain* of $5,185.19. The donations for the seven months ending April 30th were $112,161.32, a *gain* of $10,222.78 compared with the same period last year. A *gain* in Church and Sunday-school and other collections of $3,847.24 and in individual gifts $6,375.54.

We are thankful for this encouragement and we hope for increased contributions to help meet the pressing needs in the mission fields.

We give below an analysis of donations for April and for the seven months showing the channels through which the donations reach our treasury.

DONATIONS—APRIL

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL
1907-08....	$7,002.74	$934.46	$3,022.26	$51.20	$400.64	$11,411.30	$2,725.73	$14,137.03
1908-09....	7,395.11	936.30	3,523.57	5.00	218.01	12,077.99	7,244.23	19,322.22
Increase....	392.37	1.84	501.31	.....	.....	666.69	4,518.50	5,185.19
Decrease....	.....	.....	.....	46.20	182.63	.....	.....	.....

DONATIONS SEVEN MONTHS TO APRIL 30th

	Churches	Sunday Schools	Women's Societies	Other Soc'ties	Y. P. S. C. E.	TOTAL	Individuals	TOTAL
1907-08....	$50,458.97	$6,392.98	$14,684.34	$416.20	$1,946.51	$73,899.00	$28.039.54	$101,938.54
1908-09....	54,508.45	7.369.32	14,238.68	88.57	1,541.22	77,746.24	34,415,08	112,161.32
Increase....	4,049.48	976.34	.....	.....	.....	3,847.24	6,375.54	10,222.78
Decrease....	.....	.....	445.66	327.63	405.29	.....	.....	.....

FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of————dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person.

MISSIONARY LITERATURE AND ITS USES

By Miss D. E. Emerson, Secretary

"IT is a great thing to belong to the Kingdom of God," said a prominent minister, who in view of the flocking of aliens to American soil felt deeply the opportunity of America to assimilate, and the opportunity of the church to Christianize these people of every race and tongue coming to our shores.

Another influential leader, moved

by messages brought from missionaries directly engaged in the work, especially revealing our Africa in America gave expression to the same thought. "It is a great thing to be a Christian," said he, "and we are only half Christianized if we do not look at humanity through Christ's eyes, and only half awake to what God has called us to do."

It is indeed a great thing to bear the name of Christian and to belong to the Kingdom of God. We reverently rejoice in it. We sing, "I Love Thy Kingdom, Lord," and our hearts are loyal and true. We are interested, to some extent, in the growth of the Kingdom. But do we look at humanity through Christ's eyes and are we eagerly watching the movements that affect our loved kingdom so that we know what is hindering and what is helping our spiritual domain?

In Mrs. Browning's "Casa Guidi Windows" we find the thought, They that would do greatly in a universe that breaks and burns must ever know before they do. Which of us who loves her country would fail to keep in touch through the best periodicals or the daily press with the great movements of the day that affect the United States? Japan, China, Russia, and all foreign affairs now attract our attention, not alone from interest in these governments and progress of these peoples, but also in relation to our own government and our country's best good. To be intelligent on the questions of the day is expected of every patriot. If the signs of the times cannot be interpreted, they can at least be noted and remembered. Aside from our personal interest we would feel ashamed as Americans to be found ignorant of such subjects. And so in our busy lives we all do find bits of time that used at frequent intervals enable us, in a measure, to keep the run of affairs of large moment, and in conversation to at least put an intelligent question here and there.

Should it not be our ambition to be equally intelligent in things pertaining to the Kingdom? Equally interested to talk about them and to pass on to others, to neighbors and friends, fellow church members, our sources of information? Especially facts that will reveal the real condition, the spiritual need of humanity, where it seems greatest, and what God calls upon us to do. To see humanity through Christ's eyes is to see from the missionary standpoint and the work of ministry is one in which all may take part.

Now how shall we do it? Back of it all there must of course be the great all-swaying motive of love; love that creates enthusiasm and will cause one to begin with the very a b c of missions if need be, in order to get one's exact bearings.

First, it is essential to learn the names of the National Congregational Societies and their familiar initials. There is a leaflet, brief, comprehensive, issued jointly by the Societies, naming each with date of organization and line of work.

Next, learn the reason for the existence of these Societies, when and why each was created, what important part each has had in building up God's Kingdom. It is a fascinating study and when once mastered is not easily forgotten. It is the providence of

God revealed in missions. There is literature accessible for this.

Third, having laid your missionary foundation — having grasped these fundamentals, it is a comparatively easy matter to keep abreast with the times in missionary information. The monthly missionary magazine is the special and reliable source, communicating the progress of events in the missionary world. It is for missions what the daily paper is for the news of current events. We need *it* as we need the daily paper, in order to know what is going on about us. Every patriotic lover of God's Kingdom ought to have THE AMERICAN MISSIONARY, the combined magazine, which covers the entire field of Home Missions. Subscription price 50 cents a year. In our crowded lives of the present day we do not spend much time over our newspapers; we have learned to scan and seize upon those reports and communications that are of special import to our own needs and that touch important interests; but we read daily, if not, we ask questions of some one who has read. So with our monthly missionary magazine. We learn to turn to it promptly to find the latest word on what we are particularly interested in or that will throw light on some of the perplexing problems with which the church of God is dealing. We can not afford to be *without* the missionary magazine.

This sort of training gives us desire for and appreciation of missionary leaflets more in detail, descriptive, particularizing fields of work and workers. Often we find our missionary magazine and missionary literature throwing light upon situations touched upon in daily papers, political situations in this and other countries. We become alert to learn all that can be told of immigration, of Mormonism, of the race question involved in the Orientals in this country as well as the Southern Negro, of the present day frontier in the mountain section of the South.

The very best use that we can make of all this literature is to first, ourselves absorb this information; inevitably it creates enthusiasm—and Oh, the blessed contagion of enthusiasm.

Then, talk about these things; they are part of our lives, part of our country's history and present responsibility, things that pertain to our loved Kingdom of God. Have on hand a selection of attractive literature on definite subjects—particularized missions—and offer a leaflet to your uninterested neighbor as something in which you are personally intensely interested; perhaps she will be also. One can tactfully use the news of the daily paper as an introduction, whenever it touches Orientals, Negroes, island possessions, immigration, etc. Anything on the industrial development of the South easily leads up to the present day frontier in the Southern mountains and incidentally to the Child Labor problems.

Use fiction to interest others. Take any interesting book that people are reading and that bears on your subject, and work out from that to the actual situation. Supplement the book with missionary literature. To illustrate: Some have read "The Trail of the Lonesome Pine." You who know the missionary work among the Southern mountaineers can see that, allow-

ing for the coloring that fiction gives, June Tolliver, the leading character in that book, is true to life. The little girl, crude, ignorant, high spirited, untamed; her first year in school in the new boom town and her homesickness there; her quick yet unconscious assimilation to the new life; her awakening when in vacation she returns to the old home and finds herself shrinking from its uncleanliness, its coarse ill-prepared food, its rude manners and lack of personal privacy—how she missed her little room in the boarding school. There is the boom town, the effort to establish law and order; the battle with the feuds; the bursting of the financial bubble; it all has its counterpart in real life where missionaries are toiling. There are books on other subjects, books like "The Souls of Black Folk," "Handicapped Among the Free," "The Making of An American," and stories of Western pioneers, which can be used to attract those who cannot first be reached otherwise. Use these as avenues to a study of facts and conditions in mission fields; the facts will be a revelation and inspiration to missionary effort. It is worth while to have books to loan. It is worth while to have an extra copy of the missionary magazine to loan, and a supply of classified leaflets ready to draw upon.

Missionary information. Absorb it. Talk of it; to communicate strengthens our knowing. Then loan it. You may be called a "missionary crank?" Possibly, but the kind that makes things go.

To take hold of this work feeling that it is a part of the Kingdom of God that we love, and to which we are bound to give our loyalty, in which we take pride and into which we wish to bring others, will give us such a fund of missionary information as will fire us with zeal that not even the uninterested can resist.

THE SOUTH

A RURAL COLLEGE IN DEMOREST, GEORGIA

We ask especial attention to the appeal of Piedmont College in Demorest, Georgia

DEMOREST is a village located in the foothills of the Blue Ridge Mountains in Habersham County, northeast Georgia. It is about eighty miles north of Atlanta via the main line of the Southern Railway.

Adjoining some of the older and most populous states of the Union, there is a region twice as large as all of New England and as large as the whole of the German Empire, about which but little has commonly been known.

Beginning at the south line of the state of Pennsylvania, this region extends in a southwesterly direction a distance of 500 miles, with an average

width of more than 200 miles, and comprises within its limits the state of West Virginia, the western mountainous portions of Maryland, Virginia, North and South Carolina, rich, but the valleys are commonly quite narrow, and the slopes of the mountains are stony and ill-suited for agriculture.

This is the extent and these the

THE HIGHLAND EXPRESS.

northern Georgia and northern Alabama, eastern Tennessee and the east half of the state of Kentucky.

The topography is that of long ranges of mountains, ranging from northeast to southwest, the lower Alleghanies, the Cumberland, the Smoky and the Blue ranges, with accompanying foothills, a heavily-timbered region, with long, narrow valleys lying between the mountains.

The Kentucky, the Tennessee and the Cumberland are the principal rivers, none of which are navigable within this region. The climate is mild and invigorating.

The natural resources consist in abundance of timber, coal and various minerals. The soil in the valleys is

A MOUNTAIN HOME.

physical features of that vast region, which formerly had no distinguishing name, but is now appropriately called Appalachian America.

The region contains a few towns and villages having established connections with the progressive life of to-day, where customs of modern life have obtained a foothold, but such are few. The first settlers of the country had but a meagre stock of industrial knowledge and skill or of domestic arts, and for lack of opportunity their descendants have added but little.

They are a rugged race of yeomanry and almost universally own their own little mountain homes, but raising a subsistence for a family on what Bill Nye called "one of these upright farms" is a disheartening undertaking.

The forces of modern industry are beginning to develop the magnificent resources of this highland country to such an extent that the isolation of the mountain home will, before long, become a matter of tradition. The coming of the railroad brings new life

into the hills and puts a new ambition into the hearts of our mountain people. Already the railroad through Demorest to Tallulah has passed Rabun Gap into the valley of the Little Tennessee river and is stretching away toward the Carolina mountains; and even now little mountain hamlets along the line are gradually assuming a larger dignity as increasing industrial development gives opportunity for growth.

"It is," says a recent writer, "the crisis for the mountain boy and girl. It means progress for those who can enter its gates of opportunity—the chance of an awakened mind, of a broader outlook, of wealth with all its possibilities. But, Oh! the tragedy of it for those not able to meet this sudden stress, and its unwonted temptations, who can not stand before the tremendous physical and mental and moral strain of modern civilization. What special need then that our mountain youth should have just now the steadying, guiding influence of the Christian school."

At once the question suggests itself, "What is Piedmont College doing to help our boys and girls to meet this crisis?" Increasing opportunities for usefulness are opening before us. To a greater degree than ever before the school may exert a vital influence upon the future of our state and our nation. We possess some unusual advantages—advantages which not only bring great opportunities, but which impose large responsibilities as well.

STARTING HOMEWARD.

First: A rural location for a college for rural people, where superior educational advantages are furnished at the lowest cost.

Second: Its nearness and accessibility to the most needy, and the most promising field for patriotic philanthropic effort among our native-born fellow citizens who have special

claims upon us, and are eager for education.

Third: A location where natural advantages, prudent management and the frugal habits of the people make the purchasing price of one dollar at Piedmont College equal to that of a much larger sum of money in the eastern colleges.

Fourth: A location so easily accessible from the lower sections of the South that it is possible to bring together in the same student body young people from the lowland as well as the mountain sections of the South, this

A MOUNTAIN SCHOOL

friendly association and mutual interest in school life resulting in a recognition of the real community of interest between the people of the lowlands and the people of the mountain regions to the mutual benefit of both.

The significance of the thorough academic training in Piedmont College may not be fully appreciated until one realizes the fact that if the common means of education are to reach the masses of the people in the Southern mountains, they must do so through the medium of native teachers. The common school teachers for Southern Appalachia must be born and reared among the native mountain people. Only such people are acceptable to the mountaineer and only such teachers may hope to exert the strongest and most helpful influence. "Farriners," as they call people from outside of their world, for a generation or more, will not be acceptable and therefore will not make much headway in the mountain community. It is only the teacher whose personal experience includes a childhood lived in a mountain cabin, who can really comprehend the meagerness of the resources of mountain communities, and who can best reach these people and lead them into better things along such ways and by such methods as they themselves approve.

That the academic training given at Piedmont College is meeting a real need is evidenced by the fact that half of the first grade teachers' certificates awarded at the examination in Habersham county (the county in which the school is located) last year were given to Piedmont students. This year the county superintendent of education reports that Piedmont College has furnished more than 40 per cent. of the teachers of the rural schools in the county, and six of our high school teachers. Several students are teaching in other counties.

Piedmont College believes in industrial training as an essential factor in education, not alone because of its eminently practical bearing upon the details of every day life, but also because through it may be developed a

recognition of the fact that "There are aesthetic and spiritual values in common things well done."

The department of Domestic Science provides courses which are exceedingly helpful to the girl who has had only the simple surroundings of the mountain home. Courses in cooking, sewing, laundry work, and nursing, are given by the laboratory method. This is to be followed by a year's residence in the Model Home, where, under the direction of a competent matron, the student actually does the housework, thus receiving a practical training which is invaluable.

Carpentry repairs, the care of the college buildings and grounds, are all performed by the students. During the past year several hundred feet of cement block sidewalk have been laid about the college property; all the cement blocks required for this work were the product of student labor.

Piedmont College is distinctively a Christian institution. The teaching upholds the Christian ideal as a standard for the individual and for society. Courses in Bible study emphasize the personal duty of the individual, while in the Departments of History, Civics and Economics especial stress is laid upon the responsibilities of Christian citizenship. The general atmosphere of the school in its everyday life and work, as well as in the regular activities of the Christian Associations with their prayer meetings and Bible study classes, is altogether conducive to the growth of moral and spiritual life.

The college is seriously hampered in its work by lack of equipment and by the difficulty of securing funds for current expenses. The faculty numbers a working force of twenty-four persons. The salary account amounts to $12,000 per year. The most urgent need of the institution at the present time is an endowment fund, the income from which shall be sufficient to pay the annual salary account. Recognizing this fact the trustees of the college have authorized the raising of such a fund, and the first $100,000 is now being secured. *The sum of* $64,000 *has already been pledged, of which* $55,000 *is conditioned upon the raising of the entire* $100,000. *Hence* $36,000 *is needed at once to make available the conditional gifts.*

The needs of the mountain people in this time of emergence from the long period of isolation cannot fail to awaken the interest and arouse the sympathy of the student of social progress. Piedmont College is in a position to render invaluable service to these American Highlanders if only proper financial support can be secured. We believe that from the patriotic citizenship of our country will come a generous response to the urgent need of these worthy people, and that funds will be provided sufficient to increase the efficiency and guarantee the permanency of an institution peculiarly fitted to assist them in falling into line and in keeping step in the onward march of modern civilization.

Theirs is the mute appeal of helpless boys and girls in lone cabins on far-off mountain sides—and it comes to you. Yours may be the joy of extending assistance which shall open to them avenues of opportunity and privilege. Will you help towards an endowment fund of $100,000? If this

amount is raised it will place this rural college for a rural people upon a firm financial foundation where superior educational advantages are furnished a needy people at lowest cost.

Bequests should be made payable to the Trustees of Piedmont College, Demorest, Ga. Checks should be drawn to the order of the treasurer, Piedmont College.

"AUNT JANE" OF AVERY

By Mrs. E. M. Stevens, Avery Institute, Charleston, S. C.

AFTER her death, when I went over to the deserted room, I learned to my astonishment from her closest friend, that Aunt Jane had lived ninety-eight years.

AUNT JANE

Her rooms seemed so strange that day with the blinds thrown back and the fresh air and sunlight playing about the plain old-fashioned bed with the silent occupant, among the four chairs, over the frayed matting and faded rugs, and up chimney through its deep chimney sweep. Always when we had gone there before the room was as dark as Erebus save for a door left ajar or a dim light at night. By this new light in the old room I saw upon the wall two pictures of Lincoln, fly-specked and yellow with age; they had been in Aunt Jane's possession who knows how long; at least for many, many years had Aunt Jane kept them just over her bed where she spent so many hours alone. One was an old-fashioned engraving of Lincoln with his family, the other a bust of the good man himself; and I thought as I looked at them that on this, the one hundredth anniversary of Lincoln's birth, when tributes to his memory have appeared in thousands of papers and magazines, I had not seen anything so touching as this proof of the secret immutable love of an old-time slave whom he had freed.

I had known before that Aunt Jane revered the name of Lincoln; for one chilly morning in the winter while she toasted her gnarled brown fingers

over the stove in our kitchen, I had taken out to her a picture of the same great man. "Oh," she had said, "I got his picture on my wall and all his fam'bly, too. If it hadn't been for Lincoln there hadn't been no Avery," and she swept her wiry arm forcibly in the direction of the near-by school.

In my case with Aunt Jane it had been "love at first sight." Whether it had been her forceful thin features, or that peculiar attraction the white feels for the black, I cannot say, but it is true that the first time I saw Aunt Jane I threw my arms about her neck and we were friends for life. She had come in a clean new gingham apron with a gray and white turban under her black sailor hat to see the new principal, and his wife who happened to be "me." That she had "belonged" to Avery ever since its beginning I did not then know, as she hobbled up the steps and dropped the little curtsey that she knew so well how to make. "A fine old type," I said to myself, and wrote home, "Aunt Jane is splendid."

Have you imagined already how she looked—the thin, wiry form rather small, the very firm thick mouth, piercing eyes under heavy eyelids and the quaint little mannish tuft of gray beard? The oldest graduates of Avery said she looked just the same when they bought groundy cakes and rolls of her forty years ago, and no one of them ventured to guess her age. She had come each school day, rain or shine, sick or well, if only she could hobble along and balance her box on her head, to sell their lunches to "her children at Avery." They were all hers; children, "gran's" and "great gran's" of Avery's first students and she kept the older and the younger well catalogued in her active brain. If a child came to the door where she sat before lunch hours, she might say, "How is your ma?" "Oh! that is fine," and remark aside to me, "I knew her ma when she was in Avery—a good woman, a good woman and smart!" for I was apt to be there beside her for a morning visit. She was the solace of my day with her devoted sympathy and keen insight in weighing the evidence of a trying situation. "What, darlin'!" she would say, if I complained of any annoyance, "that will never do! No! No! that won't do!" Folks white or black who could not work for the interest of her school she designated as "jackasses;" and after hearing Aunt Jane's vehement dictum, delivered with the accompanying emphasis of her whole body in motion, one always felt that all had been said upon the subject that could possibly be said. To her the visit of the superintendent or of any of the honored officers of the A. M. A. was a red-letter occasion, and she encouraged the cook in her efforts to do all possible honor to the guest. She was always present at every school function, sitting with her plaid turban showing oddly, but proudly held among the other heads of the stylishly dressed audience. As I think of her now, the wave of melody that floated over the heads of the hundreds of friends and of "her children" old and young who had gathered to pay her the last tribute, comes again to my ears, and I know that I shall never hear anything more appropriately touching. "I would not live always, I ask not to stay," etc., drawn out and sent upward in the deep sympathetic swell of negro music.

I shall never forget the Monday

after last Hallowe'en, when I showed her through the house decorated by myself and the teachers of the Home for a Hallowe'en reception to the resident teachers and a few best friends of the school. At every step as I led her along past satin brown sycamore leaves in decoration, emptied "apple-cords," the fortune teller's den under the stairs, etc., she would hold up her hands saying, "Oh! Lord! what next! Do! Miss Stevens do! What next, what next!" Hallowe'en and its rites were new to her.

Finally I picked up a magazine just from the mail, bearing upon its cover a jack o' lantern with children's faces peeping from the eyes and nose and little feet and legs protruding through the mouth and she cried "Oh! Lord! what will they do next?" Then raising her eyes to heaven she said "All but life, Miss Stevens. All but life. The Lord alone can make that!" Poor, feeble old black woman! And yet she could put just into a nut shell all that philosophers and scientists from their deep meditation could rise up and say. I said to myself then—and often since: "Of such are the kingdom of heaven," and are they not worth educating on earth?

THE FARMERS' IMPROVEMENT SOCIETY OF TEXAS

By R. L. Smith

[Mr. R. L. Smith, the writer of the illuminating article for which we are indebted to the *A. M. E. Church Review,* is a graduate of our school, the Avery Institute, S. C., and of Atlanta University, Ga. It furnishes another illustration of the work and influence of the American Missionary Association.]

IN December, 1890, I was the teacher of a rural school in Oakland, Colorado County, Texas, a village of about two hundred souls, situated about nine miles from the Southern Pacific Railroad.

For five years I had been teaching at this place and, aside from the mental improvement and the moral betterment incident to a school earnestly taught, I did not see any great improvement in the condition of the people that I served. It was especially noticed by me and greatly regretted that the homes of my patrons were not improving as fast as I would have liked to see them, and their economic status was just about the same from year to year.

In the summer of the year 1890, I read in the *Youth's Companion* a simple but effective description of the work of the Village Improvement Societies of the North, and it instantly appealed to me as an organization that might be used for the social betterment of the people living in and about Oakland. At my first opportunity I called a meeting during the Christmas holidays and presented in simple words the main features of what I thought a village improvement society could do for us as a people.

While my own race is poor, I had even dared to hope that through this

or some other organization the painful differences in the homes of the whites and blacks might be banished, and that, at any rate, the effort would result in no harm.

The objects of the society appealed to the people and a simple organization was effected. We agreed to purchase homes, and if a member had already possessed himself of a home, to improve and beautify it. We planted our organization squarely upon the foundation of social purity, sobriety and good order. We opposed gambling; we were in favor of improving our roads, planting suitable shade trees and shrubbery, and bringing up our home life to a higher standard. We attacked the excursion habit as a form of extravagance and decided that the best thing that whatever money we had could be spent for was the purchasing of those things that made for the comfort and happiness of our families.

That spring we began our work by improving our yards, planting flowers, shrubbery, etc., and our highways by planting trees. Some white-washing and painting was done and on the whole a very good start was made.

Our greatest expectations were that when fall came we would have money enough to wipe out the old cabins and erect nice cottages of three or more rooms. This, however, was not to be; for after the cotton crops were sold, but little money remained; the greater portion of it going to settle store accounts.

This inability of ours to do any improvement requiring any considerable sum of money, though good crops were made and the people desired to make them, led me to look carefully into their ways of doing business, and I found what most of us now know so well, that the insatiable monster whose maw could never be filled that ate up the substance of the people was the infamous credit system of the South, which kept the greater part of the race in a condition bordering upon economic slavery.

I saw that there could be no real social or economic improvement under the crushing weight of this burdensome system and resolved to begin a crusade against it for the second emancipation of my people.

Calling a meeting we revised the constitution, changed the name of the society to the Farmers' Improvement Society, making our first four planks read as follows:

We pledge our members: 1st to fight the credit system and to accomplish this by raising as far as possible all of our supplies at home, and to purchase what can not be raised for cash in the fall while we have the money.

2. To improve our methods of farming; to read the United States agricultural bulletins and agricultural newspapers. The better to secure diversification, we offered prizes for the best field and garden crops, dairy products and live stock.

3. To coöperate in buying our supplies and selling our products whenever practicable.

4. We agreed to stand by each other in sickness and death and a small payment of five cents per month for this purpose was fixed upon.

The last plank in our platform was the one first given concerning buying and improving homes.

In order that the women might help along in this good work of keeping the men from running accounts, I

organized them into an association called the Woman's Barnyard Auxiliary of the Farmers' Improvement Society. They were to raise poultry and sell butter, and the money thus obtained could be used to stave off the running of an account.

In order that one might fully understand the heavy burdens of the credit system, I will give an illustration or two of the difference in cash prices and credit prices.

My brother-in-law had a two-gallon jug that he used to send up to the village store when his own home-made syrup ran out. Not thinking about the price, he just simply ordered it filled. This jug cost on time one dollar and forty cents to fill it. Afterwards, when I had organized the first coöperative movement and he and I went down to Houston, our nearest wholesale market, we bought the identical syrup for twenty cents per gallon. This was years ago, remember, when cheap prices prevailed everywhere except with poor people who dealt on credit.

You can understand what a severe toll was paid on this one article when expressed in terms of the produce; our man gave the dealer two gallons of molasses for every gallon that he himself used, besides paying the freight and all other expenses.

No race on earth can prosper under such economic burdens. This scale prevailed, I feel, more largely in those days than at present, because we were all ignorant and many thought it was a grand thing to owe a large account and pay it.

Later, when I was in Austin, I saw granulated sugar advertised at thirty-three pounds for a dollar. I emptied my trunk and bought two hundred pounds of it and took it back home with me, checking the trunk as my baggage. When I reached home I thought I would inquire how sugar was selling so as to compare the prices. This same sugar was offered me at fourteen pounds for a dollar on time. This is the same as giving the merchant one pound for every pound you used, and you paying the freight and all other expenses. There was no question now in my mind why Negro farmers could not buy homes or fix them up fast. They were laboring under conditions that were only a step removed from economic slavery, and the wonder is that as many of them bought homes as did.

We made the coöperative buying very important, the theory with me being that if you can get the Negro to spend his money for what is actually necessary, it is nearly as good as getting him to save it and far less risky.

So each fall we collected what money we could, put it in a lump and went down to Houston and laid in our supplies. The end of it all was that in six years we had wiped out the wretched God-forsaken aspect of the Negro homes of Oakland and were living in comfortable houses, well furnished, and sending off our boys and girls to higher institutions of learning. In short, we had stopped a part of the money that had been going to another race, and by which they had all the education of a higher kind, all the buggies, all the fine houses and large plantations and we began to have some of these things ourselves.

I am bound to give credit to my white friends, however, for the great encouragement; for many of them recognized the fact that the improvement of the black race was a matter

of as much importance to the country's welfare as any other single thing.

Just about the time we had gotten things in decent shape around Oakland, I was nominated by the Republicans for the legislature, and, much to my surprise, elected, staying at Austin as the representative of Colorado County for four years.

Other near-by communities seeing the good work progressing, sent for me to come over and help them, and I spent many years at work of this kind whenever I could spare the time.

It must be borne in mind that all of the work done for this Farmers' Improvement Society from 1890 to 1907 was done, not only without a salary, but at an expense out of my own pocket ranging from fifty to three hundred dollars per year.

The movement has spread over Texas and lapped over into Oklahoma and Arkansas. At the time this article is written I have chartered five hundred and eighty branches and our membership verges on to twelve thousand.

We own about two million dollars' worth of land and live stock, and do a large coöperative business reported as upwards of fifty thousand dollars last year. In 1906 we established the F. I. S. Agricultural College near Ladonia, Texas, the first one of a system of twenty agricultural schools to be established for the benefit of the farmers' children in this and other states.

We are making efforts this year to establish a central coöperative bank with credit societies run under the coöperative plan wherever we can establish one. Success is not ours yet, but it appears certain in the near future.

In two years the Negro farmers of Texas have spent over eight thousand dollars upon the educational plant, and it is the belief of all who have visited the institution that it will do a great work for the race. The ground upon which it stands is holy, because consecrated to God.

In prosecuting this arduous work I have had the help and sympathy of all the leading teachers and professional men of the race in the state. The Negro pulpit has ever been open and the Negro pastor has led largely in this movement for the Negro's second emancipation.

I wish that I had the space to portray the terrible iniquities of the infamous credit or mortgage system. One thought might show you what we have lost through it. If the average cotton crop be, for forty years, six million bales, and two-thirds of it is raised by Negro labor, then the Negro's part would be four million bales, each year. If one-fourth be deducted for rent, then the Negro has three million bales, on an average, for forty years past, as his cotton output. Now, if the average price of a bale of cotton and cotton seed be fifty dollars, then he produces, say, one hundred and fifty million dollars worth of cotton per year. Practically all of this has gone to pay his debts. If we say that supplies bought on credit would make a difference of only 40 per cent. of this amount, the loss to the Negro would be annually sixty million dollars, for which he has received not a thing in return. It is the charge which is made for credit. Most of it is beyond a reasonable profit.

The sum of sixty million dollars thrown away or presented to the whites for forty years amounts in

that time to two billion four hundred million dollars; enough money to buy out enough states to settle every Negro farmer in the United States upon, and thus do away with one stroke with the Negro question, much of which comes from contact.

That the race has progressed in every essential element under these heavy handicaps and is just now beginning to understand the enormity of the economic sins committed against him, and will in time lighten up this load, is greatly to his credit. Others may say about the Negro what they will; my opinion is that as soon as he sees himself right and views his condition with enlightened eyes, especially with an enlightened self-interest, he will say, I will arise.

But have I any grounds besides an airy optimism for my opinion? I think so. Every year the Farmers' Improvement Society holds an annual convocation of delegated members. In that meeting such questions as these are discussed: "What Advantage is there in Using Improved Cotton and Corn Seed?" "What Is the Effect on the Land of Planting Cow-peas?" "How to Plant Alfalfa;" "What Benefit Is the F. I. S. to Your Community?" "Why Farmers Should Send Their Children to the F. I. S. College at Ladonia;" "The Necessity of Knowing Where Your Girls and Boys Spend Their Time;" "How to Make Home Happy and Beautiful Without Expense;" "Shall the F. I. S. Establish a Bank?" Any one can see the educating effect of discussing such subjects. But in addition to discussing them at the convocation, they are sent down to all the local branches of the F. I. S. and made the program for discussion during the year at the monthly meetings required to be held. It is a new form of university extension, in fact.

The school at Ladonia, Texas, is really the first in a contemplated chain of schools to be located in sections where the need seems greatest, just as fast as our finances will allow. The emphasis will be placed upon exact intensive knowledge of a few practical things rather than upon an excursive smattering, leading nowhere. Character, cleanliness and home-making will be inculcated by example and repeated precept, here a little and there a little.

Last summer I planned a public campaign in which Mrs. Smith, my wife, Prof. H. T. Kealing and myself visited extensively all parts of Texas, speaking and organizing, especially with reference to the proposed bank and our educational work. Great crowds assembled at county seats and country centers to attend these meetings and enthusiasm ran high. It is hard to calculate the benefits derived from the conferences between us and the people. It is contemplated next summer to repeat the movement, but on a more educative and definite plan than before. In my heart, I believe this movement is what the people have long wanted; I believe God is in the plan and that the outcome is to astonish the world by opening up a highway to Negro manhood never before dreamed of by the doctrinaire.

SUNDAY AT THE JOSEPH K. BRICK AGRICULTURAL, INDUSTRIAL AND NORMAL SCHOOL

By Miss Hattie L. Green

A WRITER has very fitly said, "Sunday is the golden clasp which binds together all the other days of the week." This is what we can truly say of Sunday at the Joseph K. Brick School. It is distinguished by an atmosphere, an indescribable something, not common to any other day. It is begun differently and is ended differently. During the week the students' day begins at five o'clock, when the large bell warns them that it is time to rise and prepare for breakfast, which comes an hour later. The teachers have their breakfast at seven. While on Sunday both teachers and students meet together for breakfast at half-past seven o'clock. Thus the day is begun in a more deliberate manner and is free from that appearance of rush and hurry.

Suppose we take the program for the day as it comes, beginning first with the late breakfast, followed by morning devotion, held while around the tables. At nine o'clock the boys have a Bible class for forty-five minutes. Promptly at ten the ringing of the large bell calls all to chapel, where we assemble for Sunday-school. The classes meet in the Chapel for the opening exercises, after which they pass to their respective class-rooms, with their teacher, and the lesson is taught. The classes then reassemble in Chapel for review and the closing exercise. After Sunday-school the students hold their religious services; Y. M. C. A. for the boys and Christian Endeavor for the girls. These meetings are conducted entirely by the students and are noncompulsory. This makes it all the more encouraging to see the interest manifested in them. On one Sunday during the month we have preaching service, conducted by some prominent minister. This service comes immediately after the Sunday-school, and on such Sundays the Y. M. C. A. and C. E. meetings are held in the afternoon. We have dinner at 12:15. When dinner is over and the dishes cleared away, a small bell is rung in the various buildings which announces the beginning of quiet hour. Each student is expected to spend one hour in his room, in quiet meditation, reading or writing, at any rate quiet. At this time some of the younger boys hold their meeting of the King's Sons. When quiet hour is over, the students may spend their time as they see fit if it is in harmony with the day. Supper is served at 5:45, fifteen minutes earlier than on other days, that all may attend the general prayer meeting, held from seven to eight p. m. The men of the faculty take turn in conducting the prayer meetings, while all who feel disposed take part in them. This prayer meeting seems to be a suitable closing for the Sabbath and an incentive to a week of service.

PRACTICAL EDUCATION

By Professor Kelly Miller, Howard University

FOR three hundred years the Negro has been constantly manifesting the higher possibilities of his nature, until now whoever assumes to doubt his susceptibility for better things needs himself to be pitied for his incapacity to grasp the truth. The African was snatched from the wilds of savagery and thrust into the midst of a mighty civilization. He thus escaped the gradual process of evolution. Education must accomplish more for a backward race than for a people who are in the forefront of progress. It must not only lead to the unfoldment of faculties, but must equip for a life from which the recipient is separated by many centuries of development. In a settled state of society the chief function of education is to enable the individual to live the life already attained by his race, but the educated Negro must be a pioneer, a progressive force in the uplifting of his race, and that, too, notwithstanding the fact that he belongs to a backward breed that has never taken the initiative in the progressive movements of the world.

The first great need of the Negro is that the choice youth of the race should assimilate the principles of culture and hand them down to the masses below. This is the only gateway through which a new people may enter into modern civilization. Herein lies the history of culture. The select minds of the backward race or nation must first receive the new cult and adapt it to the peculiar needs of their own people. Japan looms up as the most progressive of the non-Aryan races. Her wonderful progress is due in large measure to her wise plan of procedure. She sends her picked youth to the great centres of Western knowledge; but before this culture is applied to her own needs it must first be sifted through the sieve of their native comprehension. The graduates of the schools and colleges for the Negro race are forming centres of civilizing influence in all parts of the land, and we confidently believe that these grains of leaven will ultimately leaven the whole lump.

The work of the educated colored man is largely that of leadership. He requires, therefore, all the discipline, judgment and mental equipment that long preparation can afford. The more ignorant and backward the masses the more skilled and sagacious should the leaders be. If a beneficial and kindly contact between the races is denied on the lower plane of flesh and blood, it must be sought in the upper region of mental and moral kinship. A single red Indian with the capacity and spirit of Booker T. Washington might have solved the Red Man's problem and averted his pending doom.

Again, the higher education should be encouraged because of the moral impotency of all modes of education which do not touch and stir the human spirit. It is folly to suppose that the moral nature of the child is improved because it has been taught to read and write and cast up accounts or practice a handicraft. Tracing the letters of

the alphabet with a pen has no bearing on the Golden Rule. The spelling of words by sounds and syllables does not lead to the observance of the ten commandments. Drill in the multiplication tables does not fascinate the learner with the Sermon on the Mount. The ability to saw to a line or to hit a nail aplomb with a hammer does not create zeal for truth and righteousness. It is only when the pupil begins to feel the vitalizing power of knowledge that it begins to react upon the life and to fructify in character.

The social separation of the races in America renders it imperative that the professional classes among the Negroes should be recruited from their own ranks. Under ordinary circumstances, professional places are filled by the most favored class in the community. In a Latin or Catholic country where the fiction of "social equality" does not exist, there is felt no necessity for Negro priest, teacher or physician to administer to his own race. But in America this is conceded to be a social necessity. Such being the case, the Negro leader, to use a familiar term, requires all the professional equipment of his white confrere, and a special knowledge of the needs and circumstances of his race in addition. Training in the three R's with a smattering of handicraft, even with Sunday-school maxims thrown in, will not qualify the recipient to enlighten the ignorant, restrain the vicious, care for the sick and afflicted, or administer solace to the weary soul.

According to the census of 1900, there were seventy-two cities in the United States with a population of more than 5,000 persons of color, averaging 15,000 each, and aggregating 1,000,000 in all. The professional needs of this urban population alone call for 5,000 well-equipped men and women, not one of whom would be qualified for his function by the three R's or a handicraft.

Rational enjoyment through moderation is perhaps as good a definition as can be given of culture. The reaction of culture on conduct is a well-known principle of practical ethics. The Negro race is characterized by boisterousness of manner and extravagant forms of taste. As if to correct such deficiencies, his higher education hitherto has largely been concerned with Greek and Latin literature, the forms of modern culture. It is just here that our educational critics are liable to become excited. The spectacle of a Negro wearing eyeglasses and declaiming in classic phrases about the lofty walls of Rome and the wrath of Achilles upsets their critical calmness and composure.

We have so often listened to the grotesque incongruity of a Greek chorus and a greasy cabin, and the relative value of a piano and a patch of potatoes, that if we did not join in the smile in order to encourage the humor we should do so out of sheer weariness.

Whenever the higher education of the Negro is broached, industrial training is always suggested as a counter-irritant. Partisans of rival claims align themselves in hostile array and will not so much as respect the flag of truce. These one-eyed enthusiasts lack binocular vision. One of the strongest claims for the higher education of the Negro is that it will

stimulate the dormant industrial activities of the race. The surest way to incite a people to meet the material demands of life is to teach them that life is more than meat. The Negro lacks enlightened imagination. He needs prospect and vista. He does not make provision because he lacks prevision. Under slavery he toiled as the ass, dependent upon the daily allowance from his master's crib. To him the prayer, Give us this day our daily bread, has a material rather than a spiritual meaning. Any people who attempt to reach the sky on a pedestal of brick and mortar will end in confusion and bewilderment, as did the builders of the Tower of Babel on the plains of Shinar in the days of Eld.

Doctor Booker T. Washington is the most influential Negro that the race under freedom has produced. He is the great apostle of industrial training. His great success is but the legitimate outcome of his earnestness and sincerity. And yet there is no more striking illustration of the necessity of wise, judicious and cultivated leadership, as a means of stimulating the dormant activity of the masses, than he who hails from Tuskegee. His success is due wholly to his intellectual and moral faculties. Mr. Washington possesses an enlightened mind to discover the needs of the masses, executive tact to put his plans in effective operation, and persuasive ability to convince others as to the expediency of his policies. He possesses no trade nor handicraft, if so he has never let the American people into the secret. Nor can it be easily seen of what possible benefit such trade or handicraft would be to him in the work which has fallen to his lot. Tuskegee has been built up on moral earnestness, intellectual power, and oratorical ability. If Mr. Washington had been born with palsied hands, but endowed with the same intellectual gifts and powers of persuasive speech, Tuskegee would not have suffered one iota by reason of his manual affliction.

The charge has been made that the money spent on the higher education of the Negro has been wasted. Does this charge come from the South? When we consider that it was through Northern philanthropy that a third of its population received its first impulse toward better things; that these higher institutions prepared the 30,000 Negro teachers, whose services are utilized in the public schools, that the men and women who were the beneficiaries of this philanthropy are doing all in their power to control, guide and restrain the South's ignorant and vicious masses, thus lightening the public burden and lifting the general life to a higher level; that these persons are almost without exception earnest advocates of peace, harmony and goodwill between the races; to say nothing of the fact that these vast philanthropic contributions have passed through tne trade channels of Southern merchants, it would seem that the charge is strangely incompatible with that high-minded disposition and chivalrous spirit which the South is so zealous to maintain.

We often hear that the advocates of higher education are mere theorists without definite, tangible plans and propositions. There has recently

sprung into prominence a class of educational philosophers who deny the value of stored-up knowledge. We are informed that only such information as will be honored at the corner grocery or is convertible on demand into cash equivalent is of practical value, while all else is an educational delusion and a snare. The truth is, that all knowledge which clarifies the vision, refines the feelings, broadens the conception of truth and duty and ennobles the manhood is of the highest and most valuable form of practicability. An institution which sends into the world a physician to heal the sick, a lawyer to plead the cause of the injured, a teacher to enlighten the minds of the ignorant, or a preacher to break the bread of life to hungry souls is rendering just as practical a service to the race as those schools which prepare men to build houses and plant potatoes.

THE FIRST FREEDMEN TO BECOME SOLDIERS

By John M. Hawks

[Dr. Hawks served as surgeon of colored troops for nearly the whole period of the Civil War. He was Acting Surgeon of the First S. C. V. of Colored Infantry, and later Surgeon of the Twenty-first Regiment, U. S. C. T. In July of 1863 Dr. Hawks, with his wife as assistant, had charge of General Hospital No. 10 in Beaufort, S. C., where were cared for the wounded men of Colonel Shaw's regiment, who had been engaged in the charge on Fort Wagner, Morris Island.]

By Courtesy of the Southern Workman.

AT THE outbreak of the Civil War in April, 1861, every anti-slavery man thought he saw at once the proper way to end the strife in the shortest possible time. That way was to proclaim liberty to the slaves and make soldiers of the men. It seems very strange now to think how long it was before such action was advocated by the public press. The first article to appear in a newspaper, advocating the arming of the slaves, was printed in the Manchester *Daily American* of August 27, 1861, and was written by the author of this paper.

On my way home from Washington, D. C., in February, 1862, I called at the office of the New York Freedmen's Aid Association and volunteered my services as physician to the freedmen on the Sea Islands of South Carolina. Sailing from New York in March, I reported at Hilton Head, S. C., to Edward L. Pierce, who was in charge of the affairs of the freedmen, and was assigned to duty on Edisto Island. From there I wrote in March to Major-General David Hunter, suggesting to him that he raise a regiment of Negroes, reminding him what good soldiers they made under Toussaint in Hayti.

One of the first things to be done towards raising the regiment was to secure for officers in the new regiment white men with some military experience. Volunteers from regiments in the Department were called for and the following non-commis-

sioned officers responded to the call: From the 100th Penn. Vols. ("Roundheads"), Sergeants William James, James Pomroy, J. H. Randolph, Alexander Heasley, and Harry West. From the 48th N. Y. Vols., Sergeants W. H. Danielson and Henry Beach. From the N. Y. Engineers, C. T. Trowbridge, John Trowbridge, Geo. Walker, James Harrold, and John Goddard. The regiment was raised and made useful as laborers about the wharves and in the quartermaster's department, but with very little time to devote to military drill. The War Department was not willing, although it was in great need of soldiers, to take so radical a step as to arm the fugitive slaves.

Horace Greeley in his New York *Tribune* had addressed a letter to the President, headed, "The Prayer of Twenty Millions," in which he urged that a proclamation be issued declaring liberty to the slaves. In reply to this letter Mr. Lincoln said: "It is my duty to put down the rebellion without interfering with slavery; if I must touch slavery, I shall touch it as lightly as possible." Hence the services of these slaves as soldiers were refused, and the so-called Hunter Regiment was disbanded, with the exception of Company A on duty on St. Simon's Island.

But the fates had ordered otherwise; the slaves were to become soldiers and fight for the Union and their own liberty. Brigadier-General Saxton, commanding the Beaufort District, visited the War Department in Washington and in September returned to Beaufort with authority from the Secretary of War to raise a brigade of five thousand Negro soldiers! And in a few weeks after Hunter's Regiment was disbanded, the enlistment of the freedmen began in earnest. Captain Trowbridge's Company A became Company A in the new regiment, which was styled the First Regiment of S. C. Volunteers, but was afterwards called the 33rd Regiment, U. S. C. T. Captain William James enlisted twice as many recruits as any other officer —a full company for himself and as many in other companies.

This event, the first muster of freedmen into the United States Army was a very important epoch in the history of the United States, and occured on November 7, 1862, at General Saxton's headquarters in Beaufort, S. C. It was on the first anniversary of the capture of Port Royal, and at the time of the organization of the Department of the South. Captain James had his men drawn up in line; and as he read their names from the roll, each man answered "Here." Then, with uncovered heads and right hands raised, the men took the usual oath of allegiance, which was administered by General Saxton. This simple ceremony over, the newly made soldiers marched back to their camp. But the greatness of the occasion, considering its far-reaching consequences, can hardly be overestimated. Only a few months before, these men were chattels. They had no family names; they were listed by their owners under a single given name, as Tom, Dick, Harry, July, Friday, Plato, Homer, Jupiter, like other live-stock on the plantation. Now they took surnames, which are not only written on the records of their Company, but are inscribed on the rolls of the Adjutant-General at Washington with those of the other defenders of the nation.

Thus they became founders of family names * which will be honored by their descendants through all future generations.

Our regiment now numbered eight hundred at Camp Saxton, four miles south of Beaufort. We had a major, a chaplain and lieutenant-colonel, but no colonel. There was a lieutenant-colonel in a New York regiment who desired the position, but we needed a man to command the new regiment who was a friend to the Negro. I called on General Saxton in company with Chaplain Fowler, and recommended Rev. Thomas W. Higginson of Worcester, Massachusetts, giving some account of his active anti-slavery work in Kansas and in Boston. It is not so very strange that General Saxton had not heard of this man; for the general was an officer in the regular army. Higginson was at the time, though I did not know it, a captain in the 52nd Regiment Mass. Vols. He was immediately commissioned as colonel and in a few days he arrived and took command of the regiment. He very soon secured the confidence and respect of the officers and men under his command. He seemed determined to put his regiment in the best condition possible. Sufficient proof of his success in that line is found in the fact that the appearance of the regiment on parade and inspection won the praise of the officers of the regular army.

I shall never forget the impressiveness of the daily dress parade; on these occasions, when the regiment was in position, Colonel Higginson stood like a statue facing the men in line of battle, and in a loud, clear voice of command said, "Attention, battalion, shoulder arms!" It seemed to me that he spoke not merely to the thousand men there in uniform, but to the hundred thousand that were to come and did come and "shoulder arms" in defence of the Union. Among the other commands, that of "Load at will, load," when, with the regularity of a great machine, a thousand steel ramrods went ringing down into the muskets, was thrilling and assuring.

As it had been my privilege and pleasant duty to examine many of the new recruits for this regiment and to see them mustered into the service, it was also a valued privilege to be with them when first under the fire of the enemy. This was at Blew & Todd's Mills, near Darien, Georgia, in November, 1862, on an expedition commanded by Lieut.-Colonel Beard of a New York Regiment. Captain James was ordered to reconnoitre the neighborhood with his company. In the action which followed, Corporal Isaac W. Jenkins was wounded by a musket ball which shattered the bone of his left arm. He went to his officer and said, "Captain, my arm is broken, shall I go to the rear?" In the Freedmen's Hospital a few days afterwards, I removed about four inches of the shaft of the bone, which had been broken into eighteen pieces. The corporal made a good recovery and his arm became about as useful as ever. These men made true and trusty soldiers, and from this small experimental beginning of the First Regiment of S. C. V. of Colored Infantry, there came to be 138 regiments of colored infantry and 17 of cavalry and artillery, which took part in more than

* Anyone desiring to see the list of the first freedmen mustered into the army may address Dr. J. M. Hawks, 16 Newhall Street, Lynn, Mass.

two hundred and eighty engagements and won the official praise, "The colored troops fought nobly."

The honor alluded to of establishing family names is for individuals of the colored race. But who can estimate the value of the Negro soldiers to the Union army? At what time in our long struggle could all these trusty and loyal legions have been spared? In those dark and gloomy years when the war hung in even scale, who can say that the weight of the Negro soldiers in the balance did not tip the beam in favor of the Union?

NOTE AND COMMENT

President Taft On Education and Race Conditions

"In all the Southern states it is possible, by election laws prescribing proper qualifications for the suffrage which square with the Fifteenth Amendment and which shall be equally administered as between the black and white races, to prevent entirely the possibility of a domination of Southern state, county, or municipal governments by an ignorant electorate, white or black. It is further true that the sooner such laws, when adopted, are applied with exact equality and justice to the two races, the better for the moral tone of state and community concerned. Negroes should be given an opportunity equally with whites, by education and thrift, to meet the requirements of eligibility which the State Legislatures in their wisdom shall lay down in order to secure the safe exercise of the electoral franchise. The Negro should ask nothing other than an equal chance to qualify himself for the franchise, and when that is granted by law, and not denied by executive discrimination, he has nothing to complain of."

The Missionary Herald of the A. B. C. F. M.

The American Missionary Association has received and read the *Herald* for May. Typographically it is as usual a superb number, a fine example of excellent printing, correct proof reading and clear good work in its illustrations. Its cover is dignified, in good taste and always the same. We congratulate the *Herald* upon its printer.

As to its contents, those who really care for Missions cannot fail to be interested in its pages. Those who do not care ought to care and thus get interested. How any intelligent person can read the history that is being made in Turkey, in India, in China, in Japan, in Korea and in Africa and not believe in Foreign Missions is to us incomprehensible.

Bishop Bratten's Important Testimony

"I will not detract one iota from the distinction (which I rejoice in) which any of the great Negro leaders have achieved, but, in my judgment, the Negroes are not yet ready to emancipate themselves from white guidance and white

leadership. The ideal educational work among the race is being done more largely by schools which are under white management and tuition than by those under the control of Negroes alone.

"There is another and perhaps a deeper reason for my contention for white supervision of Negro education. The Negro's life must be lived among the whites. The adjustments of life are not always easy to be made. The estrangements would be intolerable if they became extreme to the point of hatred. And, however the better and more cultured class of Negroes would express it to themselves, some similar thought is in their minds, when they, too, are anxious that the separation of the races shall not extend to the point of all loss of contact with white teacher or preacher.

"If this be the education needed to meet conditions, who is to provide it? It is easily conceivable that the time is come when the development of the choicest spirits among the Negroes will provide the prophets of both religion and enlightenment to their race, but I do not believe that any one who knows the race in its present stage of development would venture to say that it is wise to leave it to its own leadership in any department of life.

"The more I study the great problem the less able am I to see the end of its progressive solution. Only a few things seem to me to stand out clearly and distinctly above the dust clouds.

"That the Negro is capable of development to a point whose limit I have not yet discovered.

"That whatever the future may have in store, the present has the grave duty of making better the generation with which it has to deal, and the certain result of aiding the future solution through the training of more enlightened and moral and responsible characters who will grapple with the problem. No one will be hardy enough to maintain that ignorance is as wise as enlightenment, or that the one is as safe as the other."

Golden Wedding

Rev. Dr. G. W. Andrews and Mrs. Andrews, who have recently retired from their service of more than thirty years at Talladega College, celebrated their golden wedding day on March 30th last. May they live to enjoy many anniversaries.

OBITUARY.

We note the death of Mr. Amos B. Hills of Mancota, Minn. Mr. Hills was one of the early missionaries of the American Missionary Association in the Island of Jamaica, where he went in the year 1853, and where he did excellent service. He was eighty-one years of age.

American Missionary Association

EDUCATIONAL WORK IN THE SOUTH

Superintendent of Education.—Rev. H. Paul Douglass, D.D., 287 Fourth Ave., N. Y.

COLLEGES AND THEOLOGICAL SEMINARIES.—Ala.: Talladega, Talladega College. Miss.: Tougaloo, Tougaloo University. Tenn.: Nashville, Fisk University. Ga.: Demorest, Piedmont College. Atlanta, Atlanta Theological Seminary. D. C.: Washington, School of Theology, Howard University.

Secondary Institutions.— Ala.: Florence, Burrell Normal School. Marion, Lincoln Normal School. Mobile, Emerson Institute. Fla.: Fessenden, Fessenden Academy. Orange Park, Orange Park Normal School. Ga.: Albany, Albany Normal School. Athens, Knox Institute. Macon, Ballard Normal School. Marshallville, Lamson School. McIntosh, Dorchester Academy. Savannah, Beach Institute. Thomasville, Allen Normal and Industrial School. Ky.: Lexington, Chandler Normal School. La.: New Orleans, Straight University. Miss.: Meridian, Lincoln School, N. C.; Beaufort, Washburn Seminary. Enfield, Joseph K. Brick Agricultural, Industrial and Normal School. King's Mountain, Lincoln Academy. Troy, Peabody Academy. Wilmington, Gregory Normal Institute. Saluda, Saluda Seminary. S. C.: Charleston, Avery Normal Institute. Greenwood, Brewer Normal School. Tenn.: Memphis, Le Moyne Institute. Grand View, Grand View Normal Institute. Pleasant Hill, Pleasant Hill Academy. Tex.: Austin, Tillotson College. Va.: Cappahosic, Gloucester School.

Elementary Institutions.— Ala.: Athens, Trinity School. Fort Davis, Cotton Valley School. Joppa, Normal and Industrial Collegiate Institute. Ky.: Evarts, Black Mountain Academy. Miss.: Clinton, Mt. Hermon Seminary. Moorhead, Girls' Industrial School. Mound Bayou, Normal Institute. N. C.: Blowing Rock, Skyland Institute. Hillsboro. Lawndale, Douglass Academy. Lynn.

Affiliated Institutions.— Ala.: Cottage Grove, Cottage Grove Industrial Academy. Kowaliga, Academic and Industrial School. Ga.: Brunswick, The Normal School. Cuthbert, Howard Normal School. Forsyth, Normal and Industrial School.

Ungraded Schools.— Ga.: Andersonville, Beachton, Daisy, Glennville, Hagan-Bethel, Hagan-Eureka, Marietta, Rutland, Thrift, Trinity. N. C.: Burlington, Dockery's Store. Dry Creek, Evans, Exway, Haw Branch, High Point, Lilesville, Mt. Gilead, Mt. Pleasant, Oaks, Strieby, Tempting, Wadsworth, S. C.: Greenville.

CHURCH WORK

Superintendent of Southern Church Work.—Rev. George W. Moore, D.D., Nashville, Tenn.
Superintendent of Mountain Church Work.—Rev. W. O. Beckman, Williamsburg, Ky.

Number of Churches.—Alabama, 20; Arkansas, 1; Dist. of Columbia, 3; Georgia. 27; Kentucky, 17; Louisiana, 15; Mississippi, 7; North Carolina, 56; Oklahoma, 3; South Carolina, 6; Tennessee, 35; Texas, 10; Porto Rico, 8.

INDIAN MISSIONS

Educational Work.—Neb.: Santee Normal School.

Churches and Stations.—Santee Agency, 3; Rosebud Reservation, 11; Cheyenne River Reservation, 11; Standing Rock, Grand River District, 7; Standing Rock, Fort Yates District, 6; Fort Berthold Agency, 3; Crow Agency, 3; Cape Prince of Wales, Alaska.

CHINESE AND JAPANESE MISSIONS

California Chinese Missions.—Bakersfield, Berkeley, Fresno, Los Angeles, Marysville, Oakland (2), Oleander, Pasadena (3), Riverside, Sacramento, San Diego (2), San Francisco (2), Santa Barbara (2).

Hawaiian Evangelical Association.—Hawaii, Kaulakekua, Hilo; Maui, Wailuku, Pauanene; Oahu, Honolulu, Kukuihaela; Kauai, Makaweli.

PORTO RICO, W. I.

Educational Work.—Santurce, Blanche Kellogg Institute.

Church and Mission Work.—Fajardo and Out-Stations, Humacao and Out-Stations, Naguabo and Out-Stations, Luquillo, Yabucoa, Juncos, Las Cabezas.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary: Charles H. Richards, D. D. Treasurer and Recording Secretary: Charles E. Hope. Field Secretaries: William W. Newell, D. D., 153 La Salle Street, Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Berkeley, Cal. Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.

The "Together" spirit seems to be increasingly popular among our churches, and the meetings of the Joint Campaign are producing splendid results, aside from the money they secure for our missionary societies. A new denominational consciousness is arising. The solidarity of our church life is becoming apparent and with it a sense of the responsibility of each church for our great common work. Each church is a unit in the great organism of the denomination and must play its full part in promoting the life and success of the whole. Independence is modified by co-operation. Our missionary societies are simply the churches at work to advance the Kingdom of God. Dr. Woodrow has well stated the ideal for our common work: "every church back of every society."

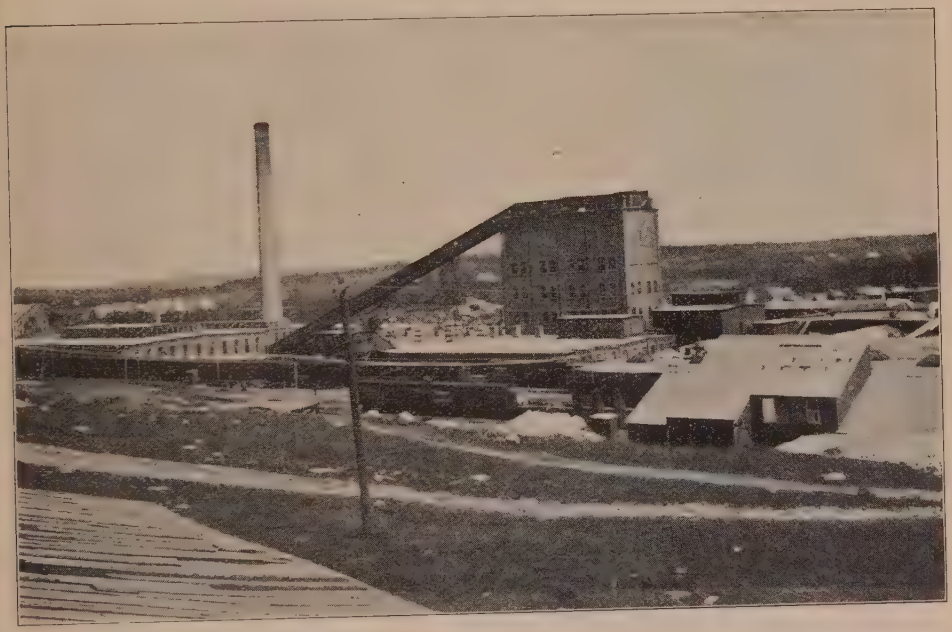
The Apportionment Plan works well where it is well worked. Reports come to us from many churches that they have accepted it gladly, and are surprising themselves at the ease with which they come up to the mark set. Many have found that it was quite possible to raise two or three times as much as usual for our work when they saw clearly the true proportions of the great common work and went at it in business-like fashion. Whenever the State Committees, local committees and pastors have taken up the plan cordially and energetically, their enthusiasm and determination inspire their people and fine results follow.

Infant mortality among the newborn churches is appalling. It is generally due to the lack of shelter and fostering care. A very successful pastor in Minnesota, some years ago organized three new churches in outlying stations, with good promise of usefulness. Every one of them died after he left, because they were not strong enough to build, and there was no aid forthcoming to help them build. A Western superintendent writes of the many new churches organized in his district last year, "if you cannot help these infant churches to secure a house of worship, we may as well give up work in them and let them die." Our reply is, gladly will we help them if the churches will send us money enough, but they do not. We are absolutely dependent for the funds with which to save the life of these young churches on the donations sent to us month by month.

THE TWO MILLINOCKETS

By Rev. Roy B. Guild

SIXTY million board feet of pulp wood is ground up and made into paper each year at Millinocket, Maine. The Penobscot River was diverted from its natural course by a canal. The water was thus carried to the desirable point whence it could be started on a downward course of one hundred and sixty-five feet, supplying power to the largest pulp mill in the world owned by the Northern Paper Trust and returned to the former river bed by a brook flowing into the same.



LARGEST PULP PAPER MILL IN THE WORLD, MILLINOCKET, ME.

To make room for a necessary city the ground was cleared of trees by fire, leaving a district as barren as a Kansas prairie. At the very beginning of things lots were secured for a Congregational church. Eight years have passed and that church is today self-supporting. The parsonage beside the church was erected by the minister, which the church now hopes to buy with the help of the Church Building Society. The present pastor, Rev. A. W. Lewis, came last year from the Presbyterian fold in the Provinces. He has brought the church to self-support. He has gathered about him a splendid following. There is only one other Protestant church in the community, a Baptist church. The Episcopalians have talked of building a church, but the families of that faith in Millinocket are so loyal to Mr. Lewis that they have prevented it.

There is a bright outlook for the church in the increase of population. Last year one hundred and ninety babies were born in Millinocket. Mr. Lewis baptized forty-six of them. No wonder the Sunday-school is growing. The church, aided by grant and loan from the Congregational Church

Building Society, is making the repayments of the loan regularly and also contributing to the Building Society. With this loan and the anticipated one on the parsonage repaid, this earnest preacher with his splendid plant will become a tower of strength in that region.

The predecessor of Mr. Lewis, the Rev. J. C. Gregory, was among the first to become interested in the second Millinocket. The Northern Pa-

MILLINOCKET, ME.

CONGREGATIONAL CHURCH AND PARSONAGE, MILLINOCKET, ME.

per Trust wished to get more work out of the water that was passing their wheels, so another dam was constructed at Dolby, giving a fall of sixty feet. This dam has created an immense lake in the forest. Two miles below Dolby is East Millinocket. While the builders of the town were drilling for artesian water, Mr. Gregory, with Secretary Harbutt and the Rev. Raymond Calkins, D.D., of Portland, was gathering the nucleus of a union church. This work became so pressing when the committee on comity assigned the field to the Congregationalists, that Mr. Gregory resigned as pastor at Millinocket, giving all his time to Medway.

PASTOR GREGORY AND SOME OF HIS FLOCK, EAST MILLINOCKET, ME.

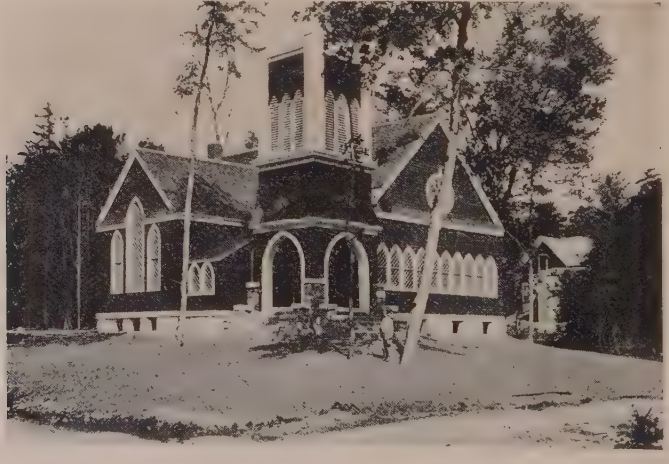
While the fine mill that consumes 1,000,000 feet of timber per month was being erected, funds were being gathered for an adequate church. Services were held in the open at first. Then the company boarding-house gave a temporary shelter. But the washing of dishes and cooking of meals were too confusing. The completion of the principal store building left vacant the old tar-paper-covered building where provisions had been dispensed. The energetic men of the new church tore down the shelves and converted them into pews. The ladies papered the room with

REV. A. W. LEWIS

white paper from the mill and carpeted the floor with canvas from the same source. The new church was now taking shape. It was a source of pride and pleasure to all the inhabitants. As it was agreed to have it the one church it was made sufficient for all purposes.

OLD STORE USED FOR CHURCH, EAST MILLINOCKET, ME.

The 3rd of March was an eventful day for the town of 1,000 inhabitants. Delegates and ministers came from the churches up and down the Bangor and Aroostook region to organize the church and to receive it into the fellowship. Among those of different denominations who constituted this new fellowship were two from the Roman Catholic Church, one of whom joined with her husband who was a Presbyterian. The sermon was preached to an audience that filled the building by Rev. Raymond Calkins, D.D. The paraphrased text, "And Jesus, as was his habit, went to church every Sunday," will long be an inspiration to those who en-



NEW CONGREGATIONAL CHURCH,
EAST MILLINOCKET, ME.

REV. J. C. GREGORY

gaged in this hard but very important task.

A long strike during the previous year had made it impossible to secure the funds that had been expected from the field, but the judgment of those in authority was that the completion of the church should not be delayed. Mr. Gregory with his energetic and courageous spirit is to be commended. The arrival of an infant son in his own home ten days before the dedication gives the best plea for an effective church and a comfortable parsonage. The Building Society rejoices in having an important part in this work for the infant preacher of the infant church of the infant town of Maine. May the success that has come to the first Millinocket speedily come to the second. These new towns in an old state are a part of a "new frontier," where the aid of the Congregational Church Building Society in the formative days ensures a strong and splendid development of the better life for the years to come.

TO AN INQUIRING FRIEND

REPLYING to your inquiry as to our methods, in view of the desire of your church to ask a grant from this Society, we would say:

We rejoice with you in the promise of your young church, and share your hope that it will develop into a strong and influential factor in the life of your town. We are in hearty sympathy with our heroic home missionaries, whose difficulties we fully understand, and we are glad to help them as best we can.

The first requisite is that your church shall be duly organized, received into the fellowship of some Association of Congregational Churches, and legally incorporated in accordance with the law of the state.

Next, it must have a church lot, fully paid for, with absolute title to the property, the deed to contain no conditions or reversionary clause. If the land is given to the church "for church purposes only," it is practically only a lease, and our mortgage upon it would be of no avail.

Then the church, before asking our aid, must make an earnest and resolute effort in your community to raise all it possibly can toward the cost of the new church and its lot, making up at least two-thirds of this cost, and as much more as possible, and then ask us for the least possible amount needed to complete the building.

Then the church at a regularly called meeting, should by its vote authorize its trustees to make application for a grant, and to give a first mortgage upon the property for the amount of aid received, that it may be forever protected to the denomination for its work. This is not a commercial mortgage, calling for interest; it should not be called a debt; for the money is not to be repaid to our treas-

ury so long as the church maintains its life and work and fulfills the stipulations to which the church agrees in receiving the money. If the church should die, or leave our fellowship for another denomination, or persistently violate the agreement it makes on receiving our aid, then the money must be returned to us for use elsewhere.

The church in accepting the grant, agrees to maintain work and worship as an Evangelical Congregational church; to send an annual contribution to our treasury to aid other churches in similar need; and to keep its house of worship insured in a company approved by us, to the amount of our appropriation at least, the policy which thus protects the appropriation being sent to us. These are the stipulations of the mortgage.

The application is to be signed by the deacons and trustees of the church. As we depend upon the judgment of the Home Missionary Superintendent, our State Secretary, and our Local Correspondent as to the urgency of the need and the wisdom of making such a grant, they also must add their endorsements to the application.

The case will then be ready for our Board, and as soon as it reaches our office will be placed at once upon our docket to receive the careful attention of our Board as soon as it can be reached. No one is permitted to make any promise as to what can be given until the Board itself reaches a decision about it. Just now a new application will have to wait from eight to twelve months before it can be reached for action; for it will find over a hundred applications ahead of it, calling for ten times as much ($150,000) as the Board usually has available for appropriation in any one month, except perhaps in December and January. The church will need to make some temporary arrangement until the cases which precede it can be taken off the list in the order of their arrival here, so that its application can be responded to.

If the grant is voted, the money is immediately available as soon as the proper papers can be transferred. When notice is sent to the church that aid has been voted, there will also be sent a blank for the Certificate of Completion, which must show that the building is finished and ready for use, and all bills paid save such as our grant or loan will cover (for we pay only last bills, leaving the church without debt). When this is returned to us and found to be in proper order, a blank mortgage will be sent to you; and when this is duly executed by your trustees and found correct, a check for our grant will be sent to the church.

This money represents to you the practical fellowship of our denomination. It has been contributed by the sister churches, by Woman's Societies, by Sunday Schools, by Christian Endeavor Societies, and by individuals in our Congregational churches all over the country, on purpose to come to the rescue of such churches as yours in time of crisis. They are glad to reach out the helping hand to you.

You may wonder, perhaps, that we are so particular in our methods of procedure; but let me assure you that our rules are the result of long experience, and are only such as are necessary to make our work safe and permanent. If you will follow them closely you will not find them irksome, but they will prove to be a very positive and enduring advantage to your church.

THE BUILDING OF IT

By Rev. W. H. Head

BUILDING what? Why, the parsonage at Maltby, to be sure. Anything wonderful about that? Well, as to that, we will let you sit in judgment.

PASTOR'S FIRST HOME, A THREE-ROOM CABIN, MALTBY, WASH.

Maltby is a town on the Northern Pacific Railroad, about thirty miles from Seattle. Here are located two mills, two general stores, post office, railway station and a saloon. Here stands the only church in a stretch of sixteen miles along the railway. In the territory tributary to it is a population of perhaps five hundred, representing a dozen nationalities and almost every form of religious belief and unbelief. Here is a Sunday-school of fifteen; at Grace, two miles away, another of the same membership. The resident church membership is seven. General apathy rules the situation. The church is unpainted and dirty. Only a few days before the arrival of the missionary the church narrowly escaped destruction by forest fire which, creeping along through brush-wood and the debris of broken tree-tops, was checked by the combined exertions of the townspeople when within a few feet of the church.

In June, 1907, the missionary, at the suggestion of Superintendent Scudder, visits the place. He is called and accepts the call with the understanding that he is privileged to teach the school at Grace for a year. Work begins. The missionary's wife takes the superintendency of the Maltby Sunday-school and its attendance is increased, in four months, to a maximum of forty-five. The missionary conducts a morning service at Grace, teaches a Sunday-school class at the same place, and conducts a service at Maltby in the evening. Incidentally he tramps many miles.

The general understanding is that a parsonage will be built. Three lots are donated and additional land is purchased by the Ladies' Aid Society. The congregation now has three-quarters of an acre of land adjoining the church on the north. But what a tract it is! Giant stumps of fir and cedar to the number of twenty-five broken tree-tops, half-rotten logs and, over all, a tangle of fire-killed brush and a luxuriant growth of fern. The missionary arms himself with ax, scythe, and saw, and moves to the

PASTOR GETTING INTO ACTION, MALTBY, WASH.

attack. The people begin to take notice. A friend of the cause comes to the rescue with a team, another follows his example and, finally, by the combined agencies of fire, giant-powder and muscle, the surface is put into condition to permit building operations.

Then comes a lull. Funds must be secured before actual building operations can begin. In August the missionary calls a meeting of the church. Only six are present. The action of the trustees is endorsed; they are instructed to proceed with the erection of a building to cost $900; and to ask the Congregational Church Building Society for a loan of $400. Fortunately the generous hearted women of New York, through their Woman's Home Missionary Unions were willing to find and send to the treasury of the Building Society this parsonage loan. Then comes the question; who will solicit subscriptions on the field? No one is willing. Finally the missionary is given the job and accepts in great fear and trembling.

Slowly the work goes forward. Little by little the subscriptions come in, varied in kind and often from unexpected sources. Negotiations for a loan are concluded and at last on the fifth day of June, just a year, less ten days, from the advent of the missionary, ground is broken and the building begun.

And then comes a day, a glad day in August, when the missionary moves his slender belongings from the

THE NEW PARSONAGE, MALTBY, WASH.

three-room cabin on the hill to the well built and commodious parsonage and, in the evening, receives the congratulations of all the parish. It is a triumph for the church, a joy to the pastor's family, and those who gave the parsonage loan may be assured their money was well expended.

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Worth Knowing

"Christianity has created three things which religious poetry has ever recognized as the special types and expressions of its religious sentiment. These are the church bell, the organ and the Gothic Cathedral. The first is said to have been invented by Paulinus, a bishop of Nola in Campania, about the year 400. The second appears to have been first used in the Greek church, and to have passed into the Western Empire in the seventh or eighth century. The third arose under the revived sense of beauty of the twelfth century, and preceded by a little the resurrection of painting. * * * Those majestic cathedrals that arose almost simultaneously throughout Europe became at once the channel of the enthusiasm of Christendom; the noblest efforts of self-sacrifice were made to erect them, and they were universally regarded as the purest expression of the religious feeling of the age." —W. E. H. Lecky ("History of Rationalism").

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Memorials Of Dear Ones

It is becoming a common thing for those bereft of dear ones to seek to perpetuate their memory and influence in the world by some generous gift which secures a church or parsonage, to bear the name of the dear one gone. A mother in New Hampshire gave $500 to com-

plete a church in Iowa to commemorate her son who died on the threshold of his young manhood. A town in Kansas has a Grace Church commemorating the daughter of the donor who helped bring the church to its completion. The Hon. O. S. Ingram of Wisconsin sent through this Society a generous offering to help complete a memorial church in the capital city of Idaho, which bears the name of a beloved daughter. And now he is about to give, through our treasury, $40,000 toward the erection of a noble sanctuary and institutional building in Washington D. C., to commemorate a son. The head of the Steel Company has built a beautiful memorial church in honor of his parents in a city in Illinois. The Woman's Home Missionary Association, in which the "wise hearted women" of Massachusetts and Rhode Island collaborate, have recently decided to gather memorial gifts to be put into parsonages. Is not this a beautiful way of commemorating our dear ones who have passed from earth? No doubt these examples will be followed by increasing numbers.

We reiterate again our advice to churches to keep insured for as large an amount as possible.

Insurance Again

Five or six hundred churches burn up every year, and when a church burns the loss is total, or nearly so. Every little while a church burns when the insurance has lapsed; then there is distress and hardship to get it replaced. Be sure, also, to take out a policy in a good Stock Company. We are quite willing you should insure your private property in a mutual company, but as we are responsible for the protection of the money entrusted to our care, we cannot risk the protection of our grants and loans in any but the strongest and safest companies.

Gen. William Booth, Founder of the Salvation Army, has recently celebrated his eightieth birthday. He made the occasion memorable by issuing a message to the people of America, which he evidently regards as having the greatest Christian opportunity and responsibility of any nation in the world. This message rings so true to the spirit of the Master that it ought to be read and heeded by every Christian man and woman in our country. It rings out like a bugle call from one of the great religious leaders of the world. No true follower of Christ in our country can read these words with which his message closes, without being deeply stirred:

A Notable Message

"O America, I invite you to the actual realization of the Christian principles you profess and to practical imitation of Jesus Christ, who came out of his heaven to seek and to save. Come along, then, let us gird up our loins and go out of our heaven and put our arms around perishing multitudes and bring them to Christ, purity, peace and paradise.

"I invite you to make our common Christianity an ungainsayable reality, and thus wipe out the reproach fast gathering over us that it is nothing more than an exploded tradition, a fashionable association, or a lifeless ceremony. Then when the wondering world asks, 'In what country can I find the thing described by the letter of the Bible and set forth in the life of Jesus Christ?' the answer shall be 'America.'"

Chicago now has more Congregational Churches than Boston, New York and Brooklyn put together. In this remarkable development the Church Building Society has had a large share. In the city proper it has put $69,850 into thirty-six churches. While this is less than $2,000 to each church the total is

Does It Pay?

large. Has it paid? It has encouraged the erection of good buildings which have cost $477,400; of this nearly half million the Building Society aid of one-seventh assured the raising of the other six-sevenths by the people. Over half of its aid, or $34,000, was in loans which are coming back to its treasury to go out in other loans. These thirty-six churches have 6,000 members lacking four, and added 931 new members last year, two-thirds of them on confession. In their Sunday-schools are 9,780 scholars, more than half the entire enrollment in New Hampshire. These churches gave to our seven benevolent societies last year $10,085. Most of them pay salaries ranging from $1,500 to $4,000. Surely such an investment has paid abundantly.—Dr. W. W. Newell, in "The Advance."

Our Loan Funds

Our Church Loan Fund and our Parsonage Loan Fund continue their perpetual rotation, going out and returning to go out again. It is an endless chain that has proved of great value to churches that are able to carry a loan. But both these funds are now entirely inadequate to meet the demands of our steadily enlarging work. Churches have to wait many months before we can get money enough to consider their applications. They are left in distress and the growth of our denomination is retarded because of this. We need an immediate increase in both these funds.

An Appreciation

We often get hearty thanks for the aid we have rendered to churches at a critical time. It is especially gratifying when there also comes the story of the great advancement which our helping hand has secured, and the large usefulness then made possible. It was particularly pleasant to receive from the pastor of one of our important churches in Nebraska the following testimony to the value of our work:

"It is not possible for us to adequately express our appreciation to you for the assistance your good Society has been to our church. You commenced to help us when we struggled for our first church building as a home missionary church. To-day we are the largest church of our denomination outside of Omaha and Fremont in the north half of Nebraska. Can any one argue we could have possibly attained to this without the help we received from you?"

Will the debts of the three Societies have been paid by midsummer? We hope so, or at least that there will be enough pledged to secure their extinction. Our debt, however, is only the debt of love and helpfulness to the struggling churches. That will not be paid till we have helped each of the five score churches calling for our aid to secure the house of worship or the parsonage so essential to their work.

Eighteen Churches are appealing for aid to help them secure a house of worship in places where there is *no other church.* Five more ask for a grant where there is only a Roman Catholic or foreign-speaking church. Shall we save the lives of these young churches by sending the aid asked? Impossible at present! Why? Because we have not the money. The churches do not send us enough.

"*One-tenth* of all our church members gives nine-tenths of all our benevolent offerings," it is said. Is this correct? If so, is it right?

Twenty years ago the per capita gifts of our Congregational members to the work of their Benevolent Societies amounted to $2.96. We have fallen to $2.23 per member. We have only to increase the gifts to $2.82 per member (fourteen cents less than twenty years ago) to secure the entire two million dollars for our Benevolent Societies called for in the "Apportionment plan."

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY DEPARTMENT.

Office: Congregational House, Boston.
Henry Churchill King, D.D., President. Rev. William Ewing, Missionary Secretary. Henry T. Richardson, Treasurer. **Chicago Office: 153 La Salle St.,** Rev. W. F. McMillen, D.D., District Secretary.

EDITORIAL

The glad month of June has come with freshest flowers, trees and fields; but has nothing so beautiful as the groups of happy children which will gather to help "turn the hearts of the fathers to the children." The work of the Sunday-School Society would be fully justified if it had accomplished nothing more than to make the observance of Children's Day almost universal throughout our denomination. The great churches of the city and the little frontier schools on the prairie or in the mountains have their services, equally gladsome and helpful.

THE EXERCISES

Each year the reports which come to the superintendents of the Sunday-School Society and to the headquarters, tell of interest aroused, and many friends made for the Sunday-school through the bright and cheerful observance of Children's Day.

A vast amount of literature has gathered around the observance of Christmas and Easter. It has been the accumulation of ages. The hearts of poets and musicians have been inspired by the great facts of the birth and resurrection. Children's Day is of recent origin and has not the treasures of the ages to call upon for literature, for art, or for song. The exercises of Children's Day are often criticized because they lack the richness which has been associated with the Christmas and Easter time. Musicians, poets and artists, however, are combining to enrich the Children's Day thought, and are embodying it in the life of the church.

OPENED DOORS

The Sunday-School Society has each year tried to embody in the Children's Day service some great thought which might be lodged in the hearts and minds of the young people. This year the central thought clings around the doors which have been opened in our own land for admitting those from other shores, and the privilege of being helpful to them. If this thought shall take possession of the hearts of our young people, it will mean untold blessings for the advancement of the Kingdom in our own land and throughout the world. We have been slow to learn the great message of the gospel, that all are brethren. If it is taught to the young hearts before prejudice becomes strong and selfishness is entrenched, it will mean that the peoples of our land, rich and poor, native and foreigner, black and white, have sympathy and love for each other.

CHILDREN'S DAY, JUNE 13.

There are old and young who have always lived near our churches, but do not attend. Many will come on Children's Day if asked.

It is a rich time for gathering in the stranger within our gates.

NOT HEARERS BUT DOERS

A great thought has been rediscovered in connection with our Sunday-school work. Our children and young people should be taught not simply to know Christian things, but to do them. The Children's Day service impresses this and gives expression to it in its opportunity for cultivating the benevolent spirit. The child loves to give, and we can offer no purer joy than by furnishing the child the opportunity to give. The privilege of helping to give Sunday-schools, with wholesome and attractive literature, to those less fortunate, offers a great motive and incentive. On Children's Day, let us be one great family, helping one another.

EIGHTEEN YEARS WITHOUT A SUNDAY-SCHOOL

Through some friends, living at Clifton on Hood's Canal, fifty miles away from Plum Station, I received the first information of the need of a Sunday-school. At my earliest convenience I made plans to visit them and see what encouragement I could find for the organization of a school. I went to Olympia and from there walked out to Plum Station, a distance of ten miles, where I found a community of interesting people who, for many years, have been isolated from religious privileges.

The first family I called on seemed surprised to see a minister in their community. The mother of the household said she thought it was needless to go farther in my efforts, since they had been without any religious services for so long and had become so used to it that she thought they had better be left alone. Her statement of the religious neglect of her community seemed to me the very argument why I should go on with my work.

The next family I called on had heard of my coming and evidently had a wrong impression as to my mission, but received me with a very warm greeting and introduced me to a neighbor as their "new pastor," evidently thinking that I had come to take up my abode with them, and serve them in the capacity of a regular pastor. I found a very interesting Christian family where I was entertained, and also willing hearts and hands to take up the work. It was from this family that the first call came through the friends at Clifton for a Sunday-school in their midst.

On Sunday morning at the hour for service the school-house was well filled with men, women, and children. The congregation, however, was largely composed of adults. After the usual preaching service the unanimous expression of the congregation was for a Sunday-school and we at once pro-

ceeded to organize. At the close of the service the mother of the young lady who was elected superintendent, told me that they had lived there for eighteen years; that there never had been, to her knowledge, a preaching service or Sunday-school of any kind conducted in their community.

Rev. J. M. Dick,
Missionary, Washington.

BRIGHT PROSPECTS

The meeting to organize the White River Sunday-school was called at very short notice, but a goodly number of people of all ages came and were very enthusiastic about starting a Sunday-school.

White River is a mining town, and has been without a Sunday-school or preaching service for many years. The prospects look bright, both for the continuation of the Sunday-school and the establishing of a regular preaching service. On my next visit I have promised to hold a preaching service.

William Louch,
Missionary San Joaquin Valley, California.

UNITING NEW COMMUNITIES

Scranton is one of the new towns on the Milwaukee road. It has special features in its favor, because it has a brick yard and a coal mine. The vein of Lignite is nineteen feet thick, and the company owns two square miles of it. In addition to supplying local trade, they ship fifty carloads of brick per month. The people are mostly Protestants and Americans. We can yoke this work with Reeder, a station twelve miles east. They will soon support a new pastor for this territory. It will also provide preaching service for Gasgoyne, another station where we have had a Sunday-school for nearly a year.

E. E. Smith,
Missionary North Dakota.

ORGANIZING IN A CITY

Harvard Terrace is one of the finest additions to the city of Toledo, Ohio. There are about sixty-five houses already being completed and occupied. Others are to go up at once. We found the people all interested, even Roman Catholics in one case sending their children to our school. The nearest church is a mile away. We secured the office of the Real Estate Company as the place for our school. Thirty-three were present at the organization, and the people began talking of a lot and chapel at once. The officers and leaders of the Sunday-school are the most prominent people in the Terrace. I found seventy-eight children, and only a fraction of either parents or children were thought by residents to attend any church. There were forty the second Sunday. Dr. Allen, of the Washington Street Church, has taken a great and helpful interest. Dr. Wallace, of the First Church, and Dr. Huntington, pastor of the Central Church and chairman of the State Sunday-school Committee, have expressed their willingness to coöperate with the Sunday-school.

B. M. Southgate,
District Missionary.

LIGHTS AND SHADES IN WASHINGTON

At Outlook, a thickly settled community three miles out from Granite Falls, our Sunday-school had been suspended for six months, owing to the illness of Mrs. Trudell, who had been its faithful and self-sacrificing superintendent. She gave up the work very reluctantly and only after she was compelled to do so by her enfeebled physical condition. This devoted sister is a member of our Granite Falls Church, but lives too far out to attend its services. She lives in a mere shanty and has for her year's allowance the income of some bees, amounting to less than $100, but pays

$10 per quarter to her church and largely carries the expenses of the Outlook school. She recently sent us $5 to be applied on Sunday-school supplies and the Children's Day fund, most of which was her personal contribution.

Here is a rapidly growing community where a few years ago were dense timber lands. There are miles of huge stumps from six to twelve feet high, and over the tops of these can be seen the second stories and roofs of many houses, which have been built in recent years, or are in course of building now. In the midst of this great city of stumps, stands the Outlook schoolhouse, where more than sixty pupils are now in attendance. These boys and girls are bright, beautiful and respectful. Since Mrs. Trudell's illness no one could be found with sufficient interest in religious matters to assume any duties or responsibility, until recently a Presbyterian family moved in. Their interest in this work has made it possible to start the school again. Within a mile and a half from the school house are several saw mills and logging camps, so that in addition to the permanent residents, there is a large floating population of men, with no one apparently to look after their moral and spiritual welfare. The liquor traffic and drink habit are the great curse of this section. Saloons abound, and the country is full of drunkenness. Along the logging roads and railways drunken men are lying day and night. But the children and young people are interested in and love their Sunday-school, and are anxious that it should be kept up.

On the whole, this was an interesting trip of four days. When I reached Granite Falls and was walking down the main street, I was overtaken by a hearse. The undertaker gave me several scrutinizing looks and then said, "Aren't you a minister?" I said, "Yes." He at once insisted that I conduct the services in the absence of the minister, who had been engaged from Everett, but disappointed them. The services were held in our church, which was packed. Ours is the only church and even that is pastorless. I was glad in this hour of need to relieve a very embarrassing situation, and give comfort to the sorrowing.

I returned to Granite Falls for Sunday, addressing the school and supplying the pulpit. In the afternoon I walked to Outlook, where I had a service, and then recognized the school.

I also had a very interesting trip during the month to the head of North and Henderson Bays, looking after the interest of our work at Allyn, Victor, Vaughn, Glencove and Lakebay. The outlook in general is bright, especially at Lakebay, where I had large congregations.

Besides attending two Sunday-school conventions, a fellowship and Association meeting and a recognition service of one of our new pastors, I visited Fern Hill, Blaine, Pleasant Valley and Juanita, where I held services or assisted in such. On the whole it has been a month of substantial progress in our work and much in every way for which to be thankful.

J. M. Dick,
Missionary for Western Washington.

ROUTT COUNTY

This county has been in the grasp of the worst winter it has known for 30 years. Snow began falling heavily in October and is still on hand, in frequent heavy storms, and this is the last week of April.

Money for the Lord's work will be sorely needed here this year, for crops were failures all over the country. Then snow covered the ranges from October on, so that the loss has been heavy in cattle.

Hay has sold from $20 per ton to as high as $40 per ton, and not to be had then. Hundreds of cattle have

starved to death, others died in awful agony from eating the wood of sage brush.

Roads have been so fearful that even mail has not reached some localities for two weeks.

Ranchmen have lost heavily. Your missionary has received letters saying, "Do not come to us till we write you, as we have no feed for our cattle, and can't listen in meetings while our cattle are starving."

The expenses of the work will be heavy this summer, as these dear people will not be able to help as they have in the past. The snow has covered the country since October 16th, and is still three to four feet deep in some parts.

We are praying that those who are enjoying spring sunshine and spring flowers will remember their less fortunate brothers and sisters among the mountains of Routt County, and help them liberally in their time of need.

KATE H. HAUS,
Missionary, Routt County, Colorado.

A GOOD VACATION

Mrs. Alice Warrington, principal of Bryant School, Minneapolis, spent part of her vacation in the forests of Aitkin County. At Libby the government is constructing a reservoir to store part of the headwaters of the Mississippi. Several families are located there, as well as a large force of laborers on the government dam. The superintendent of the work and his wife are Christian people and readily joined with Mrs. Warrington in holding a service on Sunday. The Saturday night dance had been the only gathering. Just here Mrs. Warrington appealed to our Society for advice and help. We were very glad to forward the quarterlies and other literature and expect Mr. Conard will keep watch over the new school.

ROBERT P. HERRICK,
Superintendent for Minnesota.

QUICK GROWTH

The principal events of the past month centered about three of our schools, Taft, Dupo and Reno, all of Illinois.

1. I found the coal-mining village of Taft, where we organized a school last Children's Day (1908), grown to a town of 700 people, with 10 saloons, one for every 70 men, women, and children, with a saloon keeper for "Mayor," and the mine running every day (sometimes not all day on Sunday.) Our school, the only Christian work in the place, has an enrollment of about 75; there being 48 present the day I was there. Of these seventeen were from Roman Catholic homes. A large majority of the parents of our pupils are foreign born, and in making 36 calls, I was often an alien and a barbarian because I could speak only English.

2. Our Dupo church has become a finished product. This school, organized as the only Christian institution in a new railroad town of 700 people, on April 14th, was duly organized as a church by a large and enthusiastic Council. The call to the Council, inviting all of Springfield Association and a few individuals, was unique, being issued on railroad tissue blank, typewritten by a telegraph operator, who knew as much about Congregational Councils as most of us knew about railroading. Springfield Association, 9 miles away, adjourned for the occasion, took a special train provided by the Iron Mountain Railroad, and were brought to within a few feet of the barber shop where the Council was held.

All spoke of this as a remarkable church, both in the character and ability of its members; leading men and women of the community being present and forming the church. Thirty had given their names as members.

B. M. SOUTHGATE,
General Missionary for Illinois, Indiana, Ohio and Kentucky.

SUNDAY-SCHOOL WORK FOLLOWED UP

After preaching in the morning in the little Town House near the railroad village of St. Mary's, I spoke to the people of the desirability of carrying on a Sunday-school. We then proceeded to organize. The Home Missionary Society is following up the work by placing a pastor on the field, and at last accounts the work was moving on very nicely. In the case of this school and another organized the same day, we did what we generally do with our new schools; gave a grant of Pilgrim literature, and a very good lot of Sunday-schol books from my Exchange Library.

C. M. Daley,
South Dakota.

A LOUD CALL FROM IDAHO

The following letter has just been received from Idaho. It is a sample of many which come to the Superintendents and to the headquarters of the Society:

"This is a mining camp where people have been living twenty-five years with no attempt at any religious service or life. These children and young people, many of them, know the name of God only to curse by. Easter Sunday we opened a Sunday-school, and last Sunday twenty came. We have no papers, quarterlies, cards or Bibles, in fact, *nothing* to work with. Can you, and will you, help us? We have no money and no way to raise any to pay for material or transportation, but it will be a good investment if you Christian friends care to help us. I am a Massachusetts girl.

We need Primary helps mostly, in fact even the grown people know nothing of Bible Study. If you have any cards having the Lord's Prayer and Commandments, they would be a *great help*. Isn't there some way we could get Bibles for them? I do hope you will help us. Our need is great and urgent."

PECULIAR ISMS.

A Sunday-school has been reported at Laverne, but owing to removals and other causes, it had been discontinued for some time. The people have been afflicted with the most absurd "isms" known to men. At the present time there is an organization which "No man can name." They meet once a month but have no Bible school. The Adventists, however, have a Sunday-school. I went in response to an earnest invitation. After two days spent in canvassing the field with Rev. Mr. Connet, an aged Congregational minister, I found that a majority of the people wanted a Sunday-school. We held a preaching service and organized a school. We granted them literature for the balance of the quarter. Mr. Connet was elected superintendent, and will use every effort to make the school a success.

W. H. Hurlbut,
Missionary, Oklahoma.

GRATEFUL PIONEERS

State Road gets its name from a road passing through it, which was built by the state some years ago. It was, until eight years ago, a part of an Indian reservation. It is heavily timbered, but when cleared, much of the land is very productive. The people are engaged in farming and mining. The school-house where we organized the Sunday-school is within seven miles of a railway. As the snow in winter generally falls to a great depth, sometimes the Sunday-school has to be discontinued. The people are all struggling to make homes for themselves, but are very grateful for what has been done for them in organizing a Sunday-school.

J. T. Percival,
The "Asa Bullard" Missionary, Washington.

Twenty-five dollars will establish a new Sunday-school and care for it for one year.

THE CONGREGATIONAL EDUCATION SOCIETY

NORTHLAND COLLEGE AND ACADEMY

OUR YOUNGEST COLLEGE AND ITS SIGNIFICANT WORK ON OUR NORTHERN FRONTIER

By President M. J. Fenenga

A NEW college in a striking situation is Northland College, at Ashland, Wisconsin.

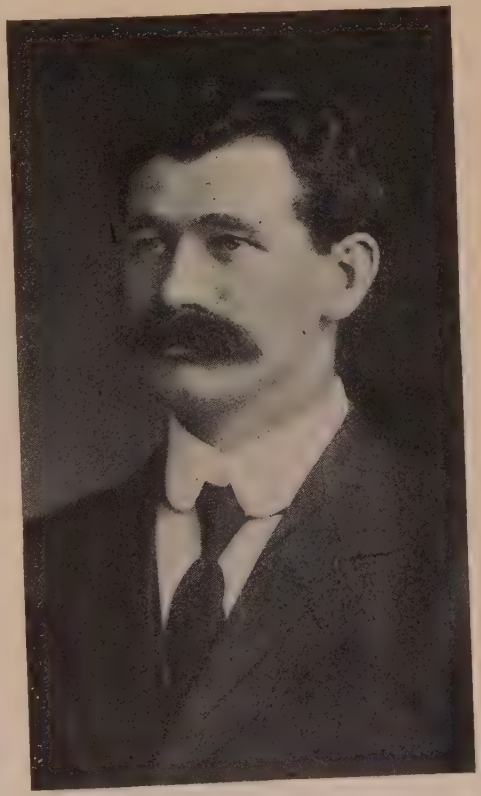
It is on our farthest north frontier with an immense amount of elbow room. Its work is in the midst of a chosen race; perhaps as heroic a people as ever came to America.

Its location on the shore of Lake Superior is not as "wild and woolly" as it might seem at first glance. From its doorstep one can see the few "ancient history spots" of the whole northwest.

Hither Father Rene followed the defeated Hurons with the message of the Cross as early as 1649. Here Radison built the first house in the whole west in 1661. Here Father Allouez and Marquette a few years later planted the wayside cross of worship between the contending armies of the Chippewas and Sioux. Here, too, the first Protestant missionaries Warren, Ayer, Hall and Wheeler came in 1830 after a 170 years' lapse of all Christian effort.

Mr. Leonard Hemenway Wheeler in his living prayers and dying moments claimed again and again this northland for Christ. Through the efforts of his son, Rev. E. P. Wheeler and the North Wisconsin Congregational Conventions, North Wisconsin Academy was founded in 1892, thus realizing the prayer of this noble soldier of the Cross.

The first building, built on pledges of which many failed during the financial stress of the following years,



REV. M. J. FENENGA,
PRESIDENT OF NORTHLAND COLLEGE.

left the school burdened with debt which threatened failure for many

years. The vision and the faith of its founder was its only sure asset up to 1899. From that time on a rapid growth raised the number of students from six to more than one hundred within four years. After three years more of rapid growth the work was reorganized and rebaptized and in 1906, under a college charter, Northland College and Academy began its new career.

The field of its operation is unique in extent as well as in the character of the region and the people that have settled and are now invading this great Lake Superior basin.

Northland College has perhaps the largest uncontested college and academy field within the bounds of the United States to-day. No other similar institution of any denomination or character looms upon its horizon for several hundred miles in any direction. All upper Michigan, the northern half of Wisconsin, northeastern section of Minnesota and the adjacent Canadian shores for over three hundred miles are its uncontested college and academy field. It stands, therefore, in the midst of a region much larger than New England for the idea of the New England academy and college, plus adaptation to the needs and opportunities at its door.

The character of the region is also very peculiar because it presents the complicated problem of the slow development of the northern cut-over pine lands, the "slashings" of the north. The great lumber companies have reaped their harvest and departed. Promiscuous bushes, rotten logs, pine tops, black burnt stumps make a veritable wilderness. The clearing of these northern "slashings" challenges the grit and endurance of the hardiest and most patient.

Many of the more American settlers, coming first, soon gave up the struggle and left their deserted homes in the wilderness. Into their deserted cabins and everywhere in the wilderness are settling peasants from Northern Germany, Scandinavia and Holland and the Glengary Scotch, but the great majority are of the heroic but defeated patriot peasants of Finland, Poland and Russia.

These latter have, for about fifty years, but especially for the last five years, been the backbone of resistance against Russian tyranny. Their life story is the most pathetic, tragic and touching in modern history. On their faces are the lines of the men who followed William of Orange, the lines of Adamses, the Patrick Henrys, the Warrens, the Minute Men and the Paul Reveres of the defeated Russian patriots. Many of these are even to-day hunted and hiding in fear of extradition for the share they took in their vain struggle for liberty.

Such are the "Modern Pilgrims" of this new "New England" on the shores of Lake Superior, the great inland sea. In the midst of these, this institution is the only academy or college of any kind. To its doors are coming the leading young men and young women of the little towns and distant settlements of these heroic people.

The use of the word "heroic" has a future as well as a past significance in the lives of many of these settlers of the north. When finally the hopeless struggle towards justice and liberty, not of the last four or five years only, but also of the last 50 or 200 hundred years of the Finn, the Pole and the Russian common folk shall be truly written, free from the fear of nations, and Russian's censorship and tyranny, these fugitive patriot peasants from the Czar's domain will appear in a new light. How well indeed has their heroic past of long and patient, hopeless, battle against poverty, exhorbitant taxation, and unnatural oppression across the seas, fitted them for the long struggle demanded by the Northern pine stump lands.

The soil is fertile, but every foot of it is mortgaged by the omnipresent

bush and stump and root. To clear on an average an acre a year, in most localities, demands the labor of a sturdy family, for work season is short where the winters are longest and coldest and snow fall averages deepest within our borders. A traveler once stated with as much significance as humor, that "the coldest winter he ever spent was the summer at Duluth."

The victor of the Northern bush and stump must be both fit and willing to offer the toil and sacrifice demanded. Almost providentially it seems God has sent them to our shores. The hardiest of our American, Scandinavian, German and Scotch

NORTHLAND COLLEGE BUILDINGS AND CAMPUS.

blood are here, but the hardest of our region, as one of our land agents states, only the Finnish, Polish and Russian fugitive patriot peasants can finally subdue.

As the heroic struggle of a similar kind developed a people strong through the very struggle and sacrifice demanded, so we believe the struggle of the North will develop a mighty race of modern Pilgrims in this new New England of the Lake Superior basin. To raise up Christian leadership for such a people is an immediate necessity. To train up safe guides for their civic problems and high-minded leaders for good citizenship is of foremost importance. This is the great task set before Northland College.

Nearly six hundred far-flung settlements with more than half a million people are around us in our exclusive college field. Think of the need and possibilities that stand and knock.

Many a Finnish, Polish and Russian community comes to our shores steeped with thoughts of bitterness against a government that has never been kind. The future of many of these isolated towns and settlements depends largely upon the spirit and ideals with which their leading young people shall be inspired.

Often in their settlements the debating clubs of their own accord decide to send their most promising young man to our school. Perhaps they think he is most promising because he is most forceful and a natural leader. They supply him with ten or fifteen dollars, which is a great sum taken from their severe struggle against poverty, so that he may enter school and begin his battle. Over 90 per cent. of our students have the school problem of Garfield and Booker

T. Washington; *i. e.*, they have to work their way. Out of such as these, God hammers his leaders of the North, our future Governor Johnsons.

One of our missionaries said when pleading for the admission of a young man from one of these settlements, when there was no further chance for student self-help:

"As this young man goes, so goes that community."

development for several of these branches. Several thousand dollars are needed for additional machinery to extend this practical industrial training and admit those who stand and knock in vain for a chance to earn their way. Only one out of three who have applied for a chance to work their way during the last four years we have been able to accommodate. This is a serious situation when

WORKING THEIR WAY THROUGH.

The school is so far north that the short agricultural season does not solve the problem of student work as in some institutions. To meet the demands for student self-help a cement block building made largely through student work has been fitted up with industrial equipment for making cement blocks, brooms, brushes and for printing, bookbinding, knitting and overall making. This work is largely done on piece-work basis, students get all the returns, minus cost of material and operating, and the many northern settlements offer practically unlimited

one thinks what they can mean and should do for their settlements.

The one hundred and forty students this year represent the leading young people of sixty to seventy widely scattered communities. In many of these they represent the only one in any higher institution of learning, perhaps the only one able to read intelligently an American newspaper or magazine, the only one to raise the first wayside Cross of worship, and help guide in their civic struggle, their social, education and industrial life.

What would it not mean if the

leading young man and the leading young woman of the six hundred communities around about could be admitted and fitted for such responsibilities and leadership. This can be done inside of two years if the wherewithal is supplied in this youngest and farthest North Congregational frontier college of such an interdenominational character.

The graduates of the school to date have become before graduating practical, active Christian workers in many different denominations and among many different nationalities. During the last four years every student during the college consecration gatherings has publicly expressed his determination to live a practical Christian life.

Think what this one thing means for the settlements they represent. They help in down-town missons, Sunday-schools, Christian Endeavor societies, and visit the sick, but their especial mission is to the outlying settlements and little towns and the last lingering lumber camps and during their summer vacation in their own home communities. More than seventy students pledge ten cents a month to support two students in Mardin, Turkey, where President Fenenga's sister is in charge of the mission school. Many of those who thus help are nominal Catholics and Lutherans. The spirit that makes this last thing possible in such a frontier institution must suggest a great service this school can render to the Kingdom of God in the Northland.

Northland College is now pleading for its first endowment help and for extending the industrial student self-help plan that it may extend God's work on its north border. A little money here goes a long way.

The annual meeting of the Congregational Education Society will be held Wednesday, June 16th, in Pilgrim Hall, Congregational House, 14 Beacon Street, Boston, Mass, at 2 p. m.

Miss M. Alice Isely, who has so effectively represented the Education Society before the churches during the present year, will leave the East this month for Kansas where she will make a number of addresses. Miss Isely has endeared herself to the people of the East by her instructive and inspiring addresses on "The Need of Christian Education in Utah." The Misses DeBusk, Gibson and Isely are women of unusual platform ability, and the Society has been fortunate in securing their valuable services in presenting the dire needs of the fields they represent.

Miss Mary Drew, formerly of Waterbury, Vermont, lately a worker in New Mexico, and for the present year head of the new Music Department of Procter Academy, Provo, Utah, has been chosen dean of the Women's Department of Washburn College, Topeka, Kansas, and she will enter upon her duties in September. Miss Drew is a Wellesley College graduate, and while in Vermont endeared herself to the young people of the state with whom she worked so successfully along missionary lines.

The Rev. Marion L. Burton, pastor of the Church of the Pilgrims, Brooklyn, New York, has accepted the presidency of Smith College, Northampton, Mass. Dr. Burton is a graduate of Carleton College, Minnesota, and Yale Divinity School, New Haven, Conn. For some years after leaving college he was principal of one of the Society's schools, Windom Institute, Montevideo, Minnesota, and brought up its scholarship to a high grade, and greatly strengthened its influence and standing in the state. The Trustees of Smith College are to be congratulated upon having found such a worthy successor to so worthy a leader as President L. Clark Seelye.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

HOW IT IS DONE

From time to time, in *Congregational Work*, the editor of the Ministerial Relief page told how the aged Congregational ministers or their widows, when incapacitated and in need, were cared for. But this new magazine, presumably, has many readers who did not see *Congregational Work*. Anyway, it may be of interest to all its readers to know just what the denomination is doing in Ministerial Relief. The object is not so much to give the history of this cause as its present condition.

The National Work

This is carried on by the organization whose corporate name is "The Congregational Board of Ministerial Relief." This is the only national body doing this work in the Congregational Church. It is the legal successor of "The Trustees of the National Council of the Congregational Churches of the United States." This last corporate title was too long and too obscure. It does not reveal the fact that said Trustees conducted ministerial relief. Hence it was changed by the Legislature of Connecticut, on the approval of the National Council. It can hold property to the value of $1,000,000. And this is the amount of Endowment which the Council has asked for.

The Board consists of fifteen members, appointed every three years, by the National Council. Two of the fifteen members are always the moderator and the secretary of the Council. This Board meets twice a year as a Board of Directors, in New York, and once in three years as a Corporate Board in the State of Connecticut. The Recording Secretary is always a resident of Connecticut. The present officers of the Board are: Rev. Henry A. Stimson, D.D., of New York, President; Rev. Joseph H. Selden, D.D., of Connecticut, Recording Secretary, and Mr. B. H. Fancher, Cashier of the Fifth Avenue Bank, New York City, Treasurer. All these officers and all members of the Board, serve without salary. The only salaried officer is the Corresponding Secretary, Rev. Wm. A. Rice, D.D., who gives his entire time to the interests of the Board, and who has the assistance of one stenographer. The office of the Board is in room 523 at 287 Fourth Avenue, New York, to which address all communications and remittances are to be sent.

The Board at this time holds endowments amounting to about $183,000. This fund and all financial matters of the Board are under the immediate care of a most capable and efficient Finance Committee, of whom the chairman is Mr. Martin Welles, Vice-President of the Connecticut River Banking Company of Hartford. A strong committee exists to look after investments between the meetings of the full committee. There is also a permanent Standing Committee, to advise with the Secretary on all important matters between the regular meetings of the Board. It will be seen from these facts that this Board is not merely a perfunctory

body, having no responsibility and doing no work, as is sometimes charged against Boards of Directors. On the contrary the members of this Board, by a large majority, give to the affairs of Ministerial Relief committed to their care, their personal attention, many of them paying their own expenses for long distances, in order to do their work. This fact ought to appeal to all Congregational ministers and laymen and inspire a cordial and generous support of this most important benevolence.

Who Are Entitled to Pensions from This Board?

Any one ordained as a Congregational minister, who has become incapacitated for service, through illness or old age, and who is without other sufficient means of support, provided he is at the time of his application a member of some Association or Conference of Congregational Churches or ministers and whose name appears in the Year Book, is entitled to a pension. Also ministers received from other denominations, who have served churches at least five years, are eligible on the same conditions as given above.

The widows of such ministers are also eligible, provided marriage did not take place while the minister was a pensioner of the Board.

Aged, invalid orphans of such ministers, in very special need, or orphaned young children of such ministers, with no other provision for their care, are qualified to receive assistance.

In all cases applications must be endorsed to the Board, by those who are acquainted with the facts. It is expected that the Committee on Ministerial Relief of the State Association, or the officers of the State Ministerial Relief Society, if such a society exist, will endorse all applications from their states. In the absence of such committee and society, applications must be endorsed by the scribe or other officer of the Association within whose bounds the applicant lives or of which he is a member. It is also desirable to have the endorsement of the pastor of the applicant.

The National Board aids in all sections of the country, but not in states where there are State Relief Societies, except on the endorsement of those societies.

The original application is filled out but once, but the renewals are made upon special blanks. Original application forms and renewal blanks are furnished on request, from the New York office.

Pensions are paid quarterly in January, April, July and October. An application received and approved after January, is good only for the three remaining quarters of the year. If received after April, for the two remaining quarters. If received after July, the one remaining quarter. All must be renewed in January of each year. These rules are not a matter of "red tape," but are based upon years of experience, as necessary to protect the rights of those who are justly entitled to pensions from this Board.

The Amount of a Pension Must Be Determined by the Facts in Each Case

The quality and time of service and the degree of need are determining factors. It must be evident to all that five years of service cannot establish a claim equally strong with thirty or forty years of service. That a minister or a widow does not have a claim equal to that of the minister and his wife, both aged and feeble, or a widow and several helpless little children. The minister who has always served weak churches, on a very small salary, seems more deserving than the one who has always received a large salary. The degree of need at the time, as indicated by condition of health, locality of residence, other means of partial support, must all be

considered. Were the Board in possession of a large endowment and were it remembered in the annual offerings of all our churches, some of the above considerations might be modified or ignored, but with an insufficient income and a large list of worthy applicants, it is obliged to consider with affectionate and sympathetic care, each individual case upon its own merits. For these reasons the amount of a pension varies from twenty-five to three hundred dollars a year. Not one of them is too large and most all of them are too small.

We hope the time is coming, and not far distant, when the endowment of this Board will be one million dollars and when the interest on this will be supplemented by the gifts from the churches and individuals, so that there shall be an annual sum of at least $100,000 that can be used in pensions. What courage this fact would give to our struggling missionary pastors, and what a wholesome influence it would exert upon young men who contemplate the question of becoming ministers of the gospel in the Congregational denomination. No man can absolutely ignore the question of support, if not for himself, at least for his prospective wife and children. To consider this practical side of the avocation of the ministry, does not indicate a lack of consecration nor of heroism, but rather shows good common sense. Are Congregationalists sufficiently devoted to their Master and their church to save their ministers, when old and wornout, from the misery and suffering of abject poverty? If the facts show that they are not, young men will hesitate to enter upon their service. This question can be answered once for all and effectively, by a suitable and adequate provision for the old age of those, who after years of faithful work, were not able to provide for themselves. Ministerial Relief is a fundamental question for the future life and growth of our churches. It is not a question of charity, nor of sympathy, nor of pity, but of justice and statesmanship. Will the denomination never wake up to its responsibility in this matter?

At present, receipts of only about $34,000 a year from interest and legacies, churches and individuals, by the National Board, to cover additions to the Endowment Fund, pensions and expenses of administration, is a sum altogether inadequate and not creditable to a denomination having about six thousand churches, nearly as many ministers and over 700,000 members.

State Relief Societies

It is true that the National work is not the only work of Ministerial Relief within our denomination. It is not even the largest part of the work.

There are 13 state societies, (two of them being in California) most, if not all of them, older than the National Society, which is only twenty-two years old, whose combined endowments and yearly income are larger than those of the National Society. Efforts are now on foot to so combine or co-ordinate these State and the National Societies, as to avoid the double appeal, equalize the work, remove all misunderstanding and economize expenses. By these brotherly efforts it is hoped that this long overlooked and poorly supported labor of justice and mercy to our honored veterans, may be advanced to its rightful place in the affections and generosity of our churches.

Even now the combined statement of the National and State Societies is one of encouragement and honor. While we are not at this moment in possession of the exact figures, we believe that we are within the facts in stating in round numbers that the denomination through its National and State Societies, holds endowment funds for Ministerial Relief of $500,-

000, that it has receipts of fully $50,000 a year, that it is paying in pensions at least $40,000 a year to about 325 pensioners, representing fully 600 dependent persons. If by the Divine blessing these figures might be at least doubled in the next five years, then our denomination could point with some satisfaction to her work in behalf of those who have borne her burdens, upheld her policy and carried her flag of love and gospel truth from ocean to ocean, even to earth's remotest bound.

There are quite a number of ministers and widows of ministers in our denomination, who knowing of the insufficient funds at the disposal of the Board, have refrained from applying for aid. They are in great need, but not wholly and absolutely destitute. For fear of taking from those whose condition is more distressing than their own, they refuse to apply for aid. Many of our present pensioners have applied for less than the maximum pension for the same reason.

The Board has not always yielded to this noble spirit of self-denial, but has often given more than asked for, where the circumstances clearly revealed the way of mercy and justice. What glad surprises some of these instances have been. For example, quoting from a letter of acknowledgment of such an added amount to the pension at first voted:

"It nearly takes our breath away. My wife says 'it is the greatest surprise that has come to us in a long time.' Had it been the announcement of the same amount withheld I should have been less surprised. It is only one of many special providences—gifts from above. I feel almost guilty in accepting what others may need more immediately or imperatively."

And yet this dear minister and his wife in frail health were in most distressing circumstances just at this time. It was a matter of greater joy to the Board even than to them, to be able to give them this special help, in their hour of need.

An adequate fund would make it possible to relieve the physical and mental strain which at present is so sorely trying the hearts of many of the aged infirm men and women who have given their lives to the service of our churches.

TOGETHER

This is a happy term to use in setting forth the attitude of the seven National Societies in the joint campaign for $500,000. But it is not a mere term. It expresses a fact. Though the four smaller societies have no debts and are not to share in the results of the campaign until the debts of the three larger ones are paid, they have been heart and soul in the movement. They will rejoice in the payment of those debts, even though that should prove to be the only financial outcome of the Together Campaign. More than this, if the whole $500,000 is secured, the four smaller societies will share in the distribution of the balance above the debts, according to the percentages suggested by the Advisory Committee of the National Council.

But whatever may be the financial returns, there are other great benefits in this exhibition of unity and denominational consciousness. The National Benevolent Societies are together. They have no rivalries nor jealousies. They believe that their work is one in essence. It is all for Christ and for men. It is not carried on in a sectarian spirit, but the necessity for unity and denominational loyalty is fully recognized. Definite work has been assigned to the Congregational churches of this country. They can only do it by standing together and working in harmony. This campaign has therefore been an object lesson of great value.

NATIONAL FEDERATION OF WOMAN'S CONGREGATIONAL STATE HOME MISSIONARY ORGANIZATIONS

President—Mrs. B. W. Firman
1012 Iowa Street, Oak Park, Illinois
Vice Presidents—
Mrs. James L. Hill, Salem, Massachusetts
Mrs. F. G. Eggert, Portland, Oregon
Mrs. H. B. Wey, Atlanta, Georgia.
Secretary—
Mrs. G. H. Schneider
919 Warren Avenue, Chicago, Ill.
Treasurer—
Mrs. H. A. Flint
604 Willis Avenue, Syracuse, New York

A MESSAGE FROM THE LUMBER CAMP

In this field there is a scattered population of permanent settlers, and a much larger portion composed of the migratory lumbermen and their families. Work with either class develops many novel and exciting features for the missionary. His situation may be ludicrous or painful, the people friendly and sympathetic or frowning and hostile, and unexpected conditions often startle, but must not be allowed to baffle the wit or wisdom of the speaker. The brave and resourceful find a higher power miraculously helping, and beautiful victories are often won, and these conquests are those of peace and love, and the perishing are rescued, and heaven enters human hearts, glorifying the hopeless, and even manifesting itself in dismal shack and cabin. Indeed, in this dark land, he who brings the true Gospel of hope and deliverance finds himself welcomed with heartfelt greetings of thankful love, meets an infinite need, and lights the fires of the higher life in uncounted minds. Bitter poverty is alleviated with heavenly riches, long and arduous toil made sweet by the Divine presence and affection, and lives shorn of almost every privilege and advantage become widely powerful through noble enthusiasms, and faith begins to catch glimpses of the City of God. The pilgrim of the Gospel toils afoot over hill and through vale, from cabin to cabin, indeed for long and wearying miles from appointment to appointment, having plenty of evidence that he is both needed and appreciated.

SERMONIZING UNDER DIFFICULTIES

Our point of view is taken when we are approaching the lumber camp itself. We begin to tremble a little as we pass a lumber boy hoeing a few spindling flowers which he has succeeded in raising. We soon come to the very long barn in which are the teams of the company on this Sabbath morning. Next is the lodging house of the men, where we are to speak. Beside it in full view are two of the boys doing their week's washing. They said they would come into the service but they didn't. Near the door several were sitting, and they arose and followed us in. Near the door inside was a rudely extemporized barber's chair on which a "Lumber-Jack" was stretched and being shaved by another. The barber kept on shaving while we were singing and also when I was speaking. I passed about hymn books but found few takers. Two tiers of bunks, one above the other, stretched along each side of the long

room. Most of the boys were reclining in their bunks and so heard the sermon while they continued to rest. However, a dozen or fifteen were right about me. I heard laughing, tough jokes and swearing, while I was passing the singing books; all became quiet when I began to sing. But I had to sing alone. I am only a fair soloist, but I did the best I could, and the song was quite effective in that long apartment. Then I was moved to make a most solemn and importunate appeal to these men whose life is so dangerous, "to prepare to meet God." The place was now profoundly quiet, and I have no doubt the message was heeded by some. Within the following week one of the young men was killed by accidentally falling under the huge wheels of a truck loaded with logs.

E. M. Corey.

The fifth session of the Summer School of Missions is to take place at Winona Lake, Indiana, June 26 to July 3.

Mrs. D. B. Wells will conduct study classes on the book "From Darkness to Light." Young People's work will be represented by Miss Evans, and Children's Work by Miss Bell.

Mrs. D. B. Montgomery, of Rochester, will give lecture-studies on "The Gospel in Latin Lands," by Mrs. Francis E. (Father Endeavor) Clark. Prof. William Pickens, a colored man of rare ability, from Talladega College, will give evening lectures. The work is interdenominational.

Come and catch the inspiration and spiritual uplift.

Mrs. J. J. Collins, Sec.

The text-book of the Home Mission Study Course for 1910 is "From Darkness to Light, the Story of Negro Progress," by Miss Mary Helm, editor of the organ of the Woman's Society of the Methodist Episcopal Church South. This is the book issued by the Interdenominational Council, and endorsed by the Federation, for use in 1909.

NATIONAL PROGRAMS

For W. H. M. Unions, 1909-1910.

JULY.

Congregational Board of Ministerial Relief.

AUGUST.

Industrial Work in New Mexico. Congregational Education Society.

SEPTEMBER.

The Foreign Woman; Her Opportunities in America. Congregational Home Missionary Society.

OCTOBER.

Alabama. American Missionary Association.

NOVEMBER.

The Helping Hand Society. Congregational Church Building Society.

DECEMBER.

The Passing of the Sage Bush. Congregational Home Missionary Society.

JANUARY.

Christian Education in Utah. Congregational Education Society.

FEBRUARY.

Work of the American Missionary Association on the Pacific Coast.

MARCH.

The Bohemian, Slovak, and Pole. Schauffler Memorial School.

APRIL.

Pioneering East and West. The Easter Offering. Congregational Home Missionary Society.

MAY.

A World Wide Helper. Congregational Sunday-School and Publishing Society.

JUNE.

Fisk University. American Missionary Association.

PROGRAM FOR JUNE, 1909.

Out of the Beaten Path—Smaller Communities.

I. Rural Work.

(a) The Workers and Their Methods.
(b) Obligations and Encouragements.
(c) The Results.

II. The Country Church.

(a) A Social Centre.
(b) The Debt the Town Owes the Country.
(c) Some of the Products.

III. Our American Frontier.

(a) The Eastern Church.
(b) The Church in the South.
(c) Our Farthest North.

Literature: *The Home Missionary* for November, 1908. Our Church in Lawton, Oklahoma. Our Churches in Alaska.

ACKNOWLEDGMENTS OF RECEIPTS

Congregational Home Missionary Society

Washington Choate, D. D., Treasurer

April, 1909

MAINE—$496.64.

Maine Missionary Society, W. P. Hubbard, Treasurer, $496.64.

NEW HAMPSHIRE—$1664.26; of which legacy $1500.

New Hampshire Home Missionary Society, A. B. Cross, Treasurer, 58.42. **Atkinson Depot:** A Friend, 1. **Concord:** Estate of Mrs. C. H. Woolson, 1,500. **Epping:** Mrs. G. S. Thompson, 2. **Hampton:** 15. **Hanover:** Mr. and Mrs. L. B. Downing, 20. **Lempster:** H. Bingham and M. Smith, 2. **Nashua:** Pilgrim, 20.87. **Portsmouth:** Emily H. Sanborn, 2. **Rochester:** 1st, 25.91. **West Lebanon:** 17.06.

VERMONT—$2,406.50; of which legacy $2,250.

Barnett: Estate of Caroline Holmes, 2,250. **Bennington:** Old First, 39.75. **Brandon:** 5.. **Lyndon:** First, 13.75. **Putney:** 11. **Westminster West:** 14. Woman's H. M. Union, Mrs. C. H. Thompson, Treasurer. **Berkshire East:** C. E., 5. **Granby:** W. H. M. S., 3. **Newbury:** W. H. M. S., 15. **St. Johnsbury:** South, 50. Total, $73.

MASSACHUSETTS—$2,686.78, of which legacies, $1,105.35.

Mass. H. M. Soc., H. N. Hoyt, Treasurer, 924.82. **Belchertown:** 36.28. **Brighton:** Mrs. Keene, 10. **Campello:** Frank P. Mills, 5. **Chelmsford:** Central C. E., 6. **Cunnington:** E. H. Porter, 2. **Dorchester:** Second, 67.59. **Easthampton:** James Keene, 5. **Enfield:** Estate of J. B. Woods, 80. **Fitchburg:** Estate of L. H. Wood, 8.25. **Haydenville:** 6.95. **Leominster:** F. A. Whitney, 15. **Mattapoisett:** 18. **New Bedford:** Emma C. Robbins, 5. **Newburyport:** Progressive Missionary Society of Belleville, 4. **Newton:** First, 55.42. **North Brookfield:** Estate of W. H. Howe, 17.10. **Rehoboth:** 10. **Rockport:** First Society, 17. **Somerville:** Winter Hill, 25.37. **Springfield:** Estate of Mrs. A. M. Brace, 1,000; South, 15; South W. H. M. S., 25; S. M. Tuttle, 5. **Waltham:** M. D. Emerson, 2. **Westboro:** 15. **Wollaston:** R. M. Tobey, 1. **Worcester:** Mrs. S. H. Thurston, 5; W. H. M. Assoc., Miss L. D. White, Treasurer, 300.

RHODE ISLAND—$4,262.30, of which legacy, $4,231.36.

R. I. H. M. Soc.: J. W. Rice, Treasurer, 30.94. **Pawtucket:** Estate of Abner Atwood, 4,231.36.

CONNECTICUT—$7,198.37, of which legacy, $5,100.

Andover: 10. **Bethlehem:** Mrs. S. A. Whittlesey, 1. **Bridgeport:** Olivet, 10; Mrs. S. F. Blodgett, 50. **Bristol:** 42; H. B. Wilcox, 5. **Burlington:** 10.50. **Clintonville:** M. A. F., 1. **East Hartford:** First, 11.23. **Hadden:** Estate of Olive J. Cone, 100. **Hartford:** Estate of Ellen M. Case, 5,000; Center S. S., 34.47; F. N. Taylor, 5. **Hebron:** 20. **Meriden:** Center, 5. **New London:** First Church of Christ, 29.24. **Norwich:** Broadway, 1,500. **Pomfret Center:** Chas. J. Grosvener, 10. **Preston:** C. E., 5. **Salisbury:** 29.22. **Saybrook:** First, 22.84. **Sinsbury:** C. E., 5. **Thomaston:** J. M. Warner. 10. **Terryville:** 119.87. W. H. M. Union, Mrs. J. B. Thomson, Treas., 66. **Meriden:** First Guardian Soc., 10. **Suffield:** H. M. S., 3. **Winsted:** Second Aux., 83. Total, $162.

NEW YORK—$1,938.59, of which legacy, $1,053.62.

Angola: Mrs. E. M. Gazley and Mrs. K. P. Ames, 2. Brooklyn: S. E. Herendeen, 5. **Canaan:** S. S., 3. **Carthage:** 32.47. **Fulton:** Oswego Falls, C. E., 5. **Homer:** S. M. Arnold, 1. **New York City:** Estate of N. B. Harris, 1,053.62; Broadway Tab. C. E., 25; M. P. Augus, 3. **Poughkeepsie:** First, 50. **Riga:** S. S., 5. **Riverhead:** Mr. and Mrs. D. H. Young, 5. **Spencerport:** Rev. A. Clements, 2. **Syracuse:** H. A. Flint, 2. Woman's H. M. Union, Mrs. J. J. Pearsall, Treasurer. **Brooklyn Central:** Zenana Band, 250; Tompkins Ave. L. B. S., 235. **Buffalo:** Niagara Sq., Mrs. E. Curtis, 5. **Gloversville:** L. B. A., 46. **Ithaca:** W. M. S., 80. **Moravia:** Mrs. C. L. Tuthill, 75. **Newark Valley:** C. E. S., 2.50. **New York City:** Broadway Tab. Soc., W. W., 20. **Richmond Hill:** Union S. S., 11. **Walton:** W. M. U., 20. Total, $744.50.

NEW JERSEY—$186.34.

Bound Brook: 30.61. **Montclair:** Mrs. L. M. Guerney, 3. **Plainfield:** 152.73.

PENNSYLVANIA—$118.30.

Allegheny: Slavic, 20. **Braddock:** First Slovak, 5. **McKeesport:** Elm, 5. **Meadville:** Park Ave., 2. **Mt. Carmel:** First, 5. **Pittsburg:** First, 40.80. **Plymouth:** Elm, 12.50. **Renovo:** Swedes, 2.50. **Scranton:** First, 7. **West Spring Creek:** 1. Woman's H. M. Union, Mrs. D. Howells, Treasurer. **Meadville:** Park Ave., W. M. S., 5. **Scranton:** W. H. and F. M. S., 12.50. Total, $17.50.

DISTRICT OF COLUMBIA—$50.

Washington: First, 50.

NORTH CAROLINA—$1.00

Haywood: First, 1.

GEORGIA—$13.90.

Atlanta: Marietta St., 5. **Dawsonville:** Holley Creek and Suches, Pleasant Union, .40. **Hoschton:** 2.25. **Oakwood:** Liberty, 1.05. **Ocee:** 5.20.

ALABAMA—$7.00.

Thorsby: United, 7.

LOUISIANA—$3.92.

Hammond: S. S., 2.03. Woman's H. M. Union, Lena Babcock, Treas., New Orleans, 1.89.

FLORIDA—$7.00.

Interlacken: 2.25; Rev. S. J. Townsend, 4.75.

TEXAS—$62.00

Corpus Christi: First S. S., 2. **Dallas:** Central, 40. **Paris:** First, 20.

OKLAHOMA—$50.08.

Received by Rev. C. G. Murphy—**Gage:** 5. **Olivet:** 4. Total, $9.00. **Alpha and Parker:** 13.50. **Drummond:** 1. Woman's H. M. Union, Mrs. B. W. Neal, Treasurer. **Guthrie:** Harmony, 2.60. **Hennessey:** W. H. M. U., 5.38. **Kingfisher:** W. H. M. U., 7.10. **Perkins:** 1. **Vinita:** W. H. M. U., 5.50. **Weatherford:** W. H. M. U., 5. Total, $26.58.

ARIZONA—$30.00

Temple: 25; Miss E. H. Talcott, 5.

TENNESSEE—$5.00
Knoxville: Mrs. E. Williams, $5.

OHIO—$452.94.
Congregational Conference of Ohio: J. G. Fraser, Treasurer, $451.94. **Lima:** Isaac Jones, 1.

INDIANA—$50.00.
Woman's H. M. Union, Mrs. A. D. Davis, Treasurer—**Elkhart:** First W. H. M. S., 25. **Indianapolis:** First W. H. M. S., 25. Total, $50.

ILLINOIS—$2,019.79, of which legacy, $2,000.
Harvard: E. A. Burbank, 2. **Highland:** 4.90. **Jacksonville:** S. S., 4.25. **Lisbon:** Estate of Lucius Botsford, 2,000. **Roberts:** 4.85. S. S., 3.79.

MICHIGAN—$1,312.64.
Michigan Cong. Conf.: C. A. Gower, Treasurer, 1,286.09. **Lawrence:** Mrs. Chas. Hallert, 1. **Otsego:** 15.35; Ladies Guild, 10.20.

WISCONSIN—$126.79.
Wisconsin Cong. Assoc.: C. M. Blackman, Treasurer, 120.79. **Arena:** First, 5. **Bloomington:** Miss Mary A. Thornton, 1.

IOWA—$10.00.
Iowa: German Ch., 8. **Salem:** Miss Mary A. French, 1. **Waucoma:** Mrs. H. J. House, 1.

MINNESOTA—$968.24, of which legacy, $400.00.
Received by Rev. G. R. Merrill, D. D.—**Glencoe:** 23.70. **Groverland:** 3. **Hopkins:** Mizpah, 7. **Minneapolis:** Fremont Ave., 11; Plymouth, 161.95; St. Louis Park, 5. **Princeton:** 20.40. **Springfield:** 2.96. Total, $235.01. **French Lake:** Swedes, 2.85. **Lake City:** First, 28.52. **Lakeland and Marine:** 1.46. **McIntosh:** Mentor and Mahnomen, 4. **Minneapolis:** Linden Hills, 25. **New York Mills:** 1.25. **St. Paul:** Estate of Anson Blake, 400. **Selma:** 2.50. **Walker:** First, 4.05. Woman's H. M. Union, Mrs. C. D. Siehl, Treasurer—**Appleton:** 1. **Belview:** Aux., 2. **Benson:** S. S., 4. **Hawley:** Aux., 5. **Lyle:** Aux., 1. **Mantorville:** Aux., 1. **Minneapolis:** First Aux., 60; Lowry Hill Aux., 6; Lyndale Aux., 6; Lyndale S. S., 12.50; Oak Park Aux., 2.10; Plymouth Aux., 44. **New Ulm:** Aux., 2. **Pelican Rapids:** Aux., 6. **St. Paul:** Bethany C. E., 1; Olivet, Aux., 3.50; Park, Aux., 30. **Thank Offering Fund:** 45. **Winona:** Aux., 31.50. Total, $263.60.

KANSAS—$382.00.
Kansas: H. M. Soc., Rev. L. C. Schnacke, Treasurer, 382.

NEBRASKA—$1,080.67.
Nebraska: H. M. Soc., Rev. S. I. Hanford, Secretary, 50. **Germantown:** German, 15. **Grand Island:** German Free Evan., 1.50. **Hastings:** First German, 5.76; Second German, 2.91. **Inland:** 2.50. **Lincoln:** German First, M. E., 3. **Nebraska:** A Friend, 1,000.

NORTH DAKOTA—$159.04.
Received by Rev. G. J. Powell—**Barlow:** 55. **Bowman:** First, 7. **Cleveland:** 5. **Eldridge:** 3. **Harvey:** German, 3.77; Parish, German, 3.32; Ebenezer, German, 2.50. **Haynes:** First and Gilstrap, .87. **Hurdsfield:** Eureka and vicinity, 22.75. **Medina:** 15. **Richardton:** 2.50. **Williston:** Ladies Aid Soc., 5; Ch. End. Soc., 5; and S. S., 5. Woman's H. M. Union, Mrs. E. H. Stickney, Treasurer—**Albercombie:** S. S., 2.33. **Elbowoods:** C. E. S., 2.25. **Hankinson:** W. H. M. S., 5. **Oberon:** W. M. S., 10.75. **Portland:** 3. Total, $23.33.

SOUTH DAKOTA—$151.
Received by Rev. W. H. Thrall, D. D.—**Aberdeen:** add'l., 1. **Clear Lake:** Ch., 9.50; S. S., 1.50. **Ipswich:** 79. Total, $91. **Custer:** 24. **Hetland:** 36.

COLORADO—$165.53.
Ft. Morgan: German, 2.03. **Greeley:** First, 156.50; German, 5. **Sedgwick:** German, 2.

WYOMING—$58.61.
Big Horn: 10. **Sheridan:** First, 10.60. Woman's H. M. Union, Edith McCrum, Treasurer, 26.55. **Douglas:** W. M. S., 5.43. **Rock Springs:** W. M. S., 6.03. Total, $11.46.

MONTANA—$37.02.
Clyde Park and Porcupine: 6.60. **Columbus:** 8.98. **Fairview:** M. Pickering, 5. **Ismay:** 1.39. **Judith Gap:** 2.10. **Paradise:** .75. **Polson:** Ch., 1; Easter Offering, 6.20. **Sidney;** 5.00.

UTAH—$10.00.
Salt Lake City: Plymouth, 3.50. **Sandy:** First, 6.50.

CALIFORNIA (SOUTH)—$4.00.
Pasadena: Edith N. Sheldon, 2. **Westsuticoy:** Mrs. M. M. Snell, 2.

OREGON—$5.00
Eugene: J. B. Hopkins, 5.

WASHINGTON—$135.65.
Arlington: First United, 3. **Anglin and Synarep:** 10. **Everett:** Swedish Evan. Miss., 3.65. **Lidgerwood:** Park and Five Mile Prairie, 10. **Natchez Valley:** 18. **Pasco:** First, 8. **Puyallup:** Plymouth, 23. **Sunnyside:** First, 30. **White Salmon:** Bethel, 20. **Winthrop:** First, 10.

APRIL RECEIPTS.

Contributions	$10,676.57	
Legacies	17,640.33	$28,316.90
Interest		41.25
Literature		11.77
Total		$28,369.92

STATE SOCIETY RECEIPTS

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

Alvin B. Cross, Treasurer, Concord.
Receipts for March, 1909.

Amherst: 10.00. **Bartlett:** 6.77. **Candia:** 13.81. **E. Concord:** 8.41. **Dublin:** 3.31. **Gilmanton Iron Works:** 5.00. **Greenland:** 26.25. **Hampstead:** 11.54. **Meriden:** 3.00. **No. Hampton:** 6.75. **Union:** 10.00. **Wakefield:** First, 12.00. Total, $116.84.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

H. N. Hoyt, D.D., Treasurer, Boston. Receipts for March, 1909.

Andover: Free, 60. **Blackstone:** 25. **Boston:** Brighton, for investment, Est. Alvan E. Sweet, 741.68. **Finns:** 9.51. **E. Mendell Fund:** for investment, 8.00. **Dorchester:** Harvard, 25; Second, 5. **Bridgewater:** E. Union, 31.53. **Brimfield:** First, 43.32. **Brookline:** Harvard, 175.73. **Cambridge:** Prospect St., 99.78. **Catskill:** N. Y., Mrs. C. E. Willard, 5. **Chicopee Falls:** Second, 30.88. **Cohasset:** Second, 33.96. **Dalton:** First, 211.51. **Douglas:** E. Swedish, 5. **Fall River:** Broadway, 5. Central: 25. **Gilbertville:** Elmer M. Marsh for investment, 1,200. **Greenfield:** Second, 31.50. **Gurney Fund:** Income of, 20. **Hardwick:** Dane, C. E., 5. **Haverhill:** West, C. E., 4.50. **Hopkinton:** First, 23.63. **Holland:** 4; F. S. C., 1. **Ipswich:** Linebrook, 11.25. **Lakeville and Taunton:** Precinct, 17.19. **Lancaster:** Evang., 18.55. **Lawrence:** So. C. E., 5; Trinity, 24.10; United, 17. **Lynn:** Evang., 5. **Marion:** John Pitcher Fund, 43.67. **Maynard:** Finn, .75. **Medway:** W., 10.50. **Middleboro:** Central. 29.70.

Millers Falls: First, 3.50. **New Bedford:** Est. J. Beauvais, for investment, 1,718.26. **Newburyport:** Prospect St., 87.30; S. S., 2. **Pepperell E.:** 25.77. **Petersham:** A. D. M., 100. **Quincy:** Atlantic, 6.50; C. E., 2.; Finn, 5.50. **Reading:** 5. **Reed Fund:** Income of, 127.50. **Revere:** Trin., 6. **Sharon:** 32.18. **Somerville:** Broadway, 38.98. **So. Hadley:** 16.38. **Swampscott:** First, S. S., 1.65. **Wall Fund:** Income of, 87.50. **Ware:** East, 184.84. **Watertown:** Phillips, 111.65. **Webster:** Est. Martha Burleson, 25. **West Newbury:** Second, 10. **W. Springfield:** Park St., 52.10. **Weymouth Heights:** 26.00. **Williamsburg:** C. E., 10. **Williamstown:** First, 205. **Winchester:** Est. Eliz. D. Chapin, 1,000. **Winthrop:** C. E., 2. **Worcester:** Finn, 2.53; Plymouth, 156.64. Designated for E. Boston Italian Miss., Wellesley Hills, E. C. Hood: 63. **Somerville:** Broadway, S. S., 10.09. For W. S. Anderson's salary, **Franklin Co.:** 30. For S. P. Cook's salary, **Berkshire Co.:** 150. For E. Rivoire salary, Plymouth, No. Ital., 120. For Mr. Taft's work, **Ward Hill:** 5.25. Designated C. H. M. S., **Wellesley Hills:** First, Mr. Bailey's salary, 87.46. W. H. M. A., Miss Lizzie D. White, Treasurer. Salaries, American International College, 140. For Greek worker, 66; for Italian worker, 110; for General Missionary, 90. **Springfield:** Olivet, student aid, A. I. C., 15.

Summary.

Regular (does not include legacies or income), 2,093,41; designated for E. B. Italian Mission, 73.09; designated for salary of W. S. Anderson, 30; designated for salary of S. P. Cook, 150; designated for salary of E. Rivoire, 120; designated for Mr. Taft's work, 5.25; designated for C. H. M. S., 87.46; W. H. M. A., 421; Home Missionary, 2. Total $2,982.21.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts For April, 1909.

H. N. Hoyt, D.D., Treasurer, Boston.

Acton: 10.40. **Andover:** Ballardvale, Union, 30.20. **Arlington Heights:** Park Ave., 30. **Athol:** 43.76. **Blackstone:** 11. **Boston:** Finns, 7.40. South, Phillips, 50.06. **Roxbury:** Immanuel, Walnut Ave., 148.48. **Dorchester:** Central, 50. **Allston:** F. M. Newcomb, 1. **Brackett Fund:** Income of, 20. **Braintree:** A. T. Belcher, 15. **Cambridge:** First Prim. S. S., 5.; Pilgrim, 6.88; D. G. Alden, 2. **Chelmsford:** Central, 33.50. **Clinton:** German, 2. **Concord:** Trin., 43.06. **Everett:** First, 25.04. **Fall River:** Central, 23.71. **Fitchburg:** Finn, 7.44; Friend, 1. **Framingham:** Plymouth, 72.11. **General Fund: Income of,** 125.50. **Gt. Barrington:** Housatonic, 25.38; M. S. Ramsdell, 10. **Gurney Fund:** Income of, 6. **Hale Fund:** Income of, 30. **Haverhill:** No., 48.39. **Holliston:** Est. of Joanna C. Thompson, 1,000. **Holyoke:** Second, 175.35. **Hubbardston:** 2. **Lawrence:** So. C. E., 3. **Longmeadow:** Ea. S. S., 5. **Lynn:** No., 27.28. **Marsh Fund:** Income of, 27. **Maynard:** Finn., .76. **Medfield:** 4.50. **Medford:** W. S. S., 5. **Melrose:** Jun. Dept., S. S., 3. **Mendell Fund:** Income of, 10. **Milton:** S. S., 3.78. **Newton:** Auburnhade, 7.80; Friend, 5; Centre, 55.43; Eliot, 163. **New Bedford:** Trin., 65.69. **No. Attleboro:** 4. **Northbridge:** Whitinsville, 1,782.60; Est., W. H. Whitin, 500. **Orange:** Central, 30.20; Swede, 5. **Peabody:** Second, 4.50. **Plymouth:** Manomet, 18. **Quincy:** Finn, 2.51; Park & Downs, 6.72. **Reading:** 15. **Reed Fund:** Income of, 150.75. **Rochester:** No., 9. **Rollins Fund:** Income of, 20. **Sisters Fund:** Income of, 100. **So. Hadley Center:** 15.79. **Springfield:** French, 15. **Hope:** 9.20; Olivet, 19; South, 14. **Sturbridge:** First, 16.45. **Taunton:** Ea., 5.03. **Wakefield:** 32.01. **Wall Fund:** Income of, 48. **Waltham:** First, 1. **Wayland:** Trin., 23.85. **Waverley:** 19.01. **West Brookfield:** 15.50. **Whitcomb Fund:** Income of, 101. **Whiting Fund:** Income of, 105. **Whitin Fund:** Income of, 225. **Winchendon:** No., 32.20. **Worcester:** H. E. Miller, $3,000, for annuity. Designated for Mass. **Newton:** Auburndale, 267.45. **Framingham:** So. Grace, 90.06, for East Boston Italian Mission. **Cambridge:** H. S. Drew, 25. For Summer School, **Boston:** F. A. Day, 30. H. H. Proctor, 15. **Andover:** J. P. Taylor, 15. **Northbridge:** Whitinsville, A. F. Whitin, 15. Designated for C. H. M. S., **Newton:** Auburndale, 150. **Framingham:** So. Grace, for debt, 16.67. W. H. M. A., Lizzie D. White, Treasurer.—**Braintree:** First, 22.50; salaries account, American Inter. College, 70; Italian worker, 55; Greek worker, 33; General Missionary, 45.

Summary.

Regular (does not include income and legacies and C. H. M. S.) 3,324.97; designated special for Mass., 357.51; designated for Summer School, 75.00; designated for East Boston Italian Mission, 25.00; designated for C. H. M. S.; 166.67; W. H. M. A., 225.50; Home Missionary, 2.50. Total, $4,177.15.

THE MISSIONARY SOCIETY OF CONNECTICUT.

Security Company, Treasurer, P. O. Drawer 58, Hartford.

Receipts for March, 1909.

Bristol: 55. **Canterbury:** 9.59. **Chaplin:** 5.87. **Colchester:** 53.61. **East Haddam:** 11.76. **East Hampton:** 16. **East Haven:** 14.50. **Easton:** 10. **Guilford:** 10. **Haddam:** 14. **Litchfield:** 12.68. **Meriden:** First, 420. **Middletown:** First, 23.81. **Middletown:** Swd., 3.18. **Millington:** 5.00. **Naugatuck:** 210. **New Haven Center:** 120.45. **New Haven:** United, 200. **Norwich:** Broadway S. S., 10. **Plainfield:** 13.44. **Salem:** 34.27. **Somers:** 4.82. **Somersville:** 4.50. **Suffield:** 49.71. **Thomaston:** 32.51. **Torringford:** 9. **Voluntown and Sterling:** 5. **Washington:** Swd., 5. **Waterbury:** First, 150. **West Haven:** 33.16. **Westford:** A Friend, 50. Woman's C. H. M. U. of Connecticut, 100; legacy from Emblem L. William, 11.99; designated, 231.68; undesignated, 1477.17.

THE MISSIONARY SOCIETY OF CONNECTICUT.

Security Company, Treasurer, P. O. Drawer 58, Hartford.

Receipts for April, 1909.

Allingtown: Chapel, 5. **Ansonia:** Ger., 6. **Berlin:** Second, 65.84. **Bridgeport:** Olivet, 10. **Collinsville:** Swd., 3.50. **Hartford:** First, 242.12; S. S., 18.08. **Jewett City:** 3.70. **Lisbon:** 24. **Mansfield:** Second, 8.25. **Meriden:** Center, 5. **Montville:** 9.50. **Mystic:** 5. **North Madison:** 12.90. **Old Saybrook:** 7.70. **Preston City:** C. E., 5. **Riverton:** 12. **Stamford:** Swd., 4. **Sound Beach:** 17. **Stonington:** Second, 29.69. **Terryville:** 64.81. **Washington:** 20. **West Avon:** 8.25. **Westchester:** 3. **Westport:** 19.65. **Winsted:** First, 111.23. W. C. H. M. U., of Ct., 65. Designated, 85.95; undesignated, 700.27.

NEW YORK HOME MISSIONARY SOCIETY.

Clayton S. Fitch, Treasurer.

Receipts for March, 1909.

Brooklyn: Borough Park 9.14; Central, 353.67; Clinton Avenue, 1,244.65; German, 3.30; Ocean Avenue, 18.00; Parkville, 9.35. Mrs. E. C. Tibbals, 5.00. **Dunton:** 20.90. **Elington:** 10. **Fairview:** 10. **Gloversville:** 128.64. **Groton:** 52.55. **Henrietta:** 10. **Middletown:** North St., 10. **Mt. Vernon H'ghts;**

30. **New York:** Longwood, 15. **Roland:** 5. **Schroon Lake:** 5.50. **Siloam:** 13.50. **Spring Valley:** 30. **Syracuse:** South Avenue, 6. **Stamford, Conn.:** A. H. Emory, 5. Mrs. Alice P. Getman, 50. W. H. M. U. as follows: **Brooklyn:** Plymouth W. H. M. S., 25 ; Lewis Ave. A. K. C., 10.; Flatbush, L. W., 3.50; Ocean Ave., 5. **Puritan:** W. S., 25. **Newark Valley:** C. E. S., 2.50. **New Village:** W. M. S., 5. W. H. M. U., 74. Total, $2195.20.

NEW YORK HOME MISSIONARY SOCIETY.

Clayton S. Fitch, Treasurer, New York. Receipts for April, 1909.

Black Creek: 3.50. **Chenango Forks:** 4. **Hamilton:** 20. **Lakeview:** Miss Amelia Meyn, 1. **Lockport:** First, 17.27. **Little Valley:** 30. **Riverhead:** Sound Avenue, 36.08. W. H. M. U. as follows: **Brooklyn:** Clinton Avenue, W. L., 5; Tompkins Ave., S. S., 7; Pri. S. S., 18. **Candor:** L. M. S., 5. **Fairport:** W. H. M. U., 24. **Gaines:** W. U., 4. **Norwood:** H. M. S., 20. **Savannah:** W. M. S., 10.10. **Syracuse:** Plymouth, B. S., 10. W. H. M. U., 100. Total, $319.95.

CONGREGATIONAL CONFERENCE OF OHIO.

J. G. Fraser, D. D., Treasurer, Cleveland. Receipts for March, 1909.

Akron: First, S. S., Easter, 20.23. **Alexandria:** 10. **Amherst:** 3. **Ashtabula:** First, 51.31; Second, 10.30; Swedish. 5; Finnish, 5. **Aurora:** 6.25; p., 5; C. E., 5. **Austinburg:** p., 1. **Bellevue:** 15. **Berea:** 3.26. **Berlin Heights:** C. E., 5. **Blue Creek:** 1.25. **Brownhelm:** 5.05. **Center Belpre:** 8.30. **Ceredo:** W. Va., 2.25. **Chardon:** 12. **Charlestown:** add'l, 1. **Chatham:** 19.16; S. S., 20. **Chillicothe:** 10. **Cincinnati:** Storrs, 15.; p., 10; W., 5; S. S., 10; Walnut Hills, 55.22; Plymouth, 8; North Fairmont, 10. **Claridon:** C. E., 5. **Clarksfield:** 4. **Cleveland:** Euclid Ave., 64.10; p. 50; p., 1; Plymouth, 51.05; p., 11; C. E., 5; Kinsman Rd., 38.50; Pilgrim, 250; p., 10; East Madison, 8.57; Puritan, C. E., 5; Union, 10; W., 5; Bethlehem, 26.92; W., 10; Park, 17.50; Hough Av., W., 5; Trinity, 5.76; Denison Ave., 10; p., 2; Cyril, p., 2; Norw. Dan., 15. **Collinwood:** 50. **Columbus:** First, 300; Plymouth, p., 28; South, 12.33. **Conneaut:** 15.91. **Cuyahoga Falls:** S. S., 10. **Dover:** 10. **East Cleveland:** p., 20. **Edinburg:** 8. **Elyria:** First, 17.60. **Fairport:** Easter, 4.64; S. S., 2. **Fitchville:** 6. **Fort Recovery:** 25. **Garrettsville:** C. E., 5. **Geneva:** 30. **Grafton:** 3.81. **Greenfield:** p., 1. **Greenwich:** 6.68.. **Gustavus:** 4.25. **Hamilton:** 10. **Hudson,** 40; C. E., 10.; p., 2. **Huntsburg:** S. S., 10; W., 6; L. S. 10. **Isle St. George:** 3. **Johnston:** 3. **Kelleys Island:** S. S. 2. **Kelloggsville:** 9. **Kent:** C. E., 5. **Lafayette:** 8.20. **Lakewood:** 10.25. **Lawrence:** 3.50. **Lexington:** 10. **Litchfield:** 17.09. **Little Muskingum:** 2.20. **Lodi:** 14.58; p., 5. **Lorain:** First, 48.93; S. S., 5.57; C. E., 5; Second, p., 6.66. **Lucas:** 17. **Lyme:** 6.50. **Mansfield:** First, 106; S. S., 5; Mayflower, 11.93. **Marietta:** First, C. E., 8. **Harmar:** 1; Second, 1.80. **Martins Ferry:** 7.90. **Marysville:** 19. **Medina:** p., 30. **Mesopotamia:** 8. **Metamora:** 2. **Mt. Vernon:** 10. **Nebo:** 8.10. **Nelson:** 4; C. E., 2. **Newark:** First, 7. **New London:** p., 5. **Newport:** Ky., 20; S. S., 10. **North Amherst:** 10.59; C. E., 10. **North Bloomfield:** 2. **North Fairfield:** S. S., 5. **North Monroeville:** 3.65. **Nottingham:** 15.05. **Oberlin:** First, 137.40; C. E., Easter, 5.68; Second, 32.84. **Painesville:** First, 11.93; S. S., Easter, 10; Union, 5. **Penfield:** 5. **Pierpont:** 9. **Ravenna:** 10.80; S. S., 25. **Richfield:** Bath Br., 5.60; Oak Hill Br., 5. **Richmond:** 2. **Ridgeville Corners:** 1.23; p., 1. **Rockport:** 7. **Saybrook:** 25. **Shawnee:** 4.50. **Somerdale:** 1.27; S. S., 1.16. **Springfield:** First, 24.50; p., 7; Lagonda Ave., 3; W., 5. **Stanleyville:** 2. **Strongsville:** 2; S. S., 5. **Sullivan:** 6. **Superintendent:** Pulpit Service, 10; **Sylvania:** 11.60. **Tallmadge:** 81.80; S. S., 38.49. **Thompson:** 5. **Toledo:** First, p., 5; Washington St., 4.40; S. S., 20; Central, 30.13; Birmingham, 11.50; S. S., 4.50. **Troy:** 4.60. **Vermilion:** 13; S. S., 7; C. E., 9. **Wakeman:** 19.13. **Washington:** 16. **Wauseon:** 17.25. **Wayland:** 1. **Wellington:** 13. **West Andover:** 7. **Weymouth:** 3.58. **Windham:** S. S., Easter, 2.97. **York:** 5.75; S. S., 2. Total, $2,798.76.

From the Ohio Woman's Home Miss'y Union. Akron: First, W. M. S., 42. **Alliance:** p., 1. **Andover:** W. M. S., 3. **Austinburg:** C. E., 2. **Bellevue:** L. G., 5.50. **Brownhelm:** W. M. S., 2.10. **Canfield:** p., 1.40. **Chagrin Falls:** L. A. S., 1.75; C. E., 2. **Chardon:** W. M. S., 1.40. **Chatham:** W. M. S., 5. **Chillicothe:** L. S., 10; C. E., 1. **Cincinnati:** Columbia, W. M. S., 2.80; Walnut Hills, W. M. S., 14.62. **Claridon:** W. M. S., 4. **Cleveland:** Archwood Ave., C. E., 5; Bethlehem, W. M. S., 5.60; Denison Ave., W. A., 5; Euclid Ave., W. A., 45.50; Y. L., 4.20; First, W. A., 14; Highland, W. A., 1.40; Hough Ave., W. M. S., 17; Kinsman Rd., W. A., 5; S. S., 10; Park, W. A., 2.80; Pilgrim, W. A., 12; Plymouth, W. A. 7.82; Puritan, W. M. S., 5. **Collinwood:** W. A., 4. **Cuyahoga Falls:** W. M. S., 10. **Eagleville:** C. E., 1.46. **East Cleveland:** W. A., 3.10. **Elyria:** First, W. A., 6.80. **Fredericksburg:** C. E., 5; **Geneva:** L. G., 60. **Hamilton;** C. E., .85. **Kent:** W. M. S., 1.40. **Kirtland:** Riverside, C. E., 2. **Lakewood:** W. G., 1.75. **Lima:** W. M. S., 4.30. **Lorain:** C. E., 10; J. C. E., 4. **Madison:** W. M. S., 8.40. **Mansfield:** First, W. M. S., 50; Mayflower, W. M. S., 12.50; C. E., 1.40. **Marietta:** First, W. M. S., 40. **Marysville:** C. E., .30. **Medina:** C. E., 13. **Newark:** First, C. E., 5. **New London:** W. M. S., 2; C. E., 1.40. **Oberlin:** First, W. M. S., 75; Second, S. S., 4.90. **Pierpont:** C. E., 1. **Ravenna:** W. M. S., 8.92. **Richfield:** W. M. S., 5. **Ridgeville Corners:** W. H. & F. M. S., 2.94; C. E., .75. **Springfield:** First, W. M. S., 19.50; C. E., 10. **Strongsville:** W. M. S., 3.36. **Tallmadge:** W. M. S., 8. **Toledo:** Plymouth, L. G., 5; Washington St., W. M. S., 12.10. **Wakeman:** W. M. S., 3.60. **Wauseon:** W. A., 8.40. **Wayne:** C. E., 1.48. **Wellington:** W. A., 1.80. **Williamsfield:** W. M. S., 8.40. **Youngstown:** Plymouth, W. M. S., 9. Total, $677.70. Grand total, $3,476.46.

CONGREGATIONAL CONFERENCE OF OHIO.

J. G. Frazer, D.D., Treasurer, Cleveland. Receipts for April, 1909.

Cincinnati: North Fairmount, 4.13; S. S., 13.92. **Claridon:** 25.85. **Cleveland:** Cyril, S. S., 5. **Ironton:** W. M. S., 25. **Rockport:** 1.25. **Sullivan;** S. S., Easter, 7.05. **Superintendent:** Pulpit Supply, 10. **Thompson:** S. S., 5. **Wellington:** S. S., Easter, 5. **Youngstown:** Elm St., 8.32. Total, $110.52.

DONATIONS OF CLOTHING, ETC. Reported at the National Office in March, 1909.

Burlington, Vt.: First Ch. W. A., 1 bbl., 35.53. **Brooklyn, N. Y.:** Central Ch., 1 bbl., 135.43. **Glen Ridge, N. J.:** L. H. M. S., box and bbl., 266. **Hartford, Ct.:** Center Ch., 5 bbl., 390.46. **Middletown, Ct.:** First Ch., L. H. M. S., 1 bbl., 55.80. **New Haven,** United Ch., clothing and money, 35. **Philadelphia, Pa.:** Central Ch., money, 10. **Rockaway Beach, N. Y.:** First Ch., L. A. S., 1 bbl., 18. **Searsdale, N. Y.:** L. A. S., 1 bbl., 121. **Southport, Ct.:** L. M. S., 1 box, 80. **Woodbridge, N. J.:** 1 box, 60. Total, $1,207.22.

DONATIONS OF CLOTHING, ETC. Reported at the National Office in April, 1909.

Brooklyn, N. Y.: 1 bbl., 162; 3 packages, $79.41. **Concord, N. H.:** So. Ch., 1 bbl., $162.69. **Elyria, O.:** First Ch., 1 box, 80. **Hartford, Ct.:** So. Ch., 1 bbl., 149.50. **Ivoryton, Ct.:** H. M. S., 1 bbl., 46.43. **New Haven, Ct.:** Ch. of the Redeemer, L. A. S., 1 bbl., 90. Total, $770.03.

The American Missionary Association

H. W. Hubbard, Treasurer

Receipts for April, 1909

The Daniel Hand Educational Fund For Colored People

Income for April	$12.887.50
Previously acknowledged	32,494.27
	$45,381.77

Current Receipts

Note.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. S. means Sunday School; Ch. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

MAINE—$900.97.

Bath: Winter St. C., 63.97. **Biddleford:** L. M. Soc., bbl. goods for Greenwood, S. C. **Blue Hill:** F. A. Fisher, 5; L. M. Soc., bbl. goods, for Greenwood, S. C. **Brewer:** First Ch., 11.27. **Farmington:** S. S., for S. A. Fisk U., 10. **Jonesport:** Ch. 5.50; C. E., 1.50. **Portland:** Second Parish, 70; Second Parish S. S., Lincoln Mem., 11.50; Friends in State St. Ch., for S. A., Grand View, Tenn., 5; High St. Ch., bbl. goods, for Saluda, N. C. **Searsport:** First Ch., 15.15. **South Berwick:** Ch., 10.25. **South Freeport:** S. S., 4. **Standish:** S. S., Lincoln Mem., 1.15. **Waterville:** C. E., for Blanche Kellogg Institute, 5. **Woodfords:** Ch. 112.73. Maine Woman's Aid to A. M. A. Mrs. Helen W. Davis Treasurer.—**Bethel:** 27. **Biddleford:** Second, 10. **Blue Hill,** 6.50. **Bridgton:** 8.05. **Brunswick:** 50. **Calais,** 50. **Castine:** 8. **Dennysville:** 5. **Deering:** Free Ch., 2.50. **East Baldwin:** 7. **Ellsworth:** 2. **Ellsworth Falls:** 2. **Gorham:** First Parish, 33. **Harpswell Center:** 5. **Harrison:** 5.90. **Jonesport:** C. E., 5. **Machias:** 32. **Marshfield:** 1.50. **New Gloucester:** 15.50. **Orland:** 8.50. **Oxford:** 3. **Portland:** Second Parish, 9.62, ($5 of which Easter offering); High St., 63; St. Lawrence S. S., 5; State St., 50; Williston Ch., 50. **South Berwick:** 62.58. **South Bridgton:** 1.95. **South Gardiner:** 7. **South Paris:** 5. **Steuben:** 1. **Waldoboro:** 4. **Westbrook:** 9.35. **West Brooksville:** 2. **Windham:** 5. **Woolwich:** 6. Total, 568.95.

NEW HAMPSHIRE—$868.90 (Donations, $435.56, Legacies $433.34).

Candia: Ch., 5.10. **Chichester:** Ch., 6.26 **Concord:** First Ch., 51. **Dalton:** Ch., Lincoln Mem., 2.60. **Derry:** Central Ch., 25.50. **Dunbarton:** S. S., for Tongaloo U., 4; "Friends," for Tougaloo U., 2. **Epping:** "Friends in Ch.," 10. **Exeter:** Phillips Ch., 38.46. **Hampstead:** S. S., bbl goods, for Saluda, N. C. **Hillsborough:** Smith Memorial Ch., 39.75. **Lee:** Ch., 12. **Manchester:** Franklin St. Ch., 100. **Milford:** Pilgrim Ch., C. E., for Blanche Kellogg Institute, 5. **Nashua:** First Ch., 51.75. **Newmarket:** Federated S. S., Lincoln Mem., 2.31. **Rye:** Ch., 25. **Salem:** S. S., Lincoln Mem., 2. **Salmon Falls:** Ch., 7. **Salisbury:** Ch., 2. **Sanbornton:** L. M. Soc., two bbls. goods, for Saluda, N. C. **Surry:** Ch., 4; S. S., 1. **Wolfeboro:** First Ch., 38.83.

Legacy.

Walpole: Winslow G. Barnett, by C. L. Sturtevant, 1,300. (Reserve legacy, 866.66.) $433.34.

VERMONT—$1,668.35 (Donations, $251.69, Legacies $1,416.66).

Bennington: Second Ch., 32.95; Second S. S., for Piedmont College, 15. **Bridport:** Ch., 1.77; S. S., 3.23. **Danby:** Ch., 15. **Danville:** Ch., 45. **East Brookfield:** Ch., 3.16. **Fair Haven:** First Ch., 19.70. **Georgia:** Ch., 7.25. **Hardwick:** Ch. 9. **Ludlow:** Ch., 13.10. **Montpelier:** Bethany S. S., Lincoln Mem., 11.50. **North Troy:** Ch., 3. **Peacham:** Ch., 27.25. **West Brattleboro:** Ch., 10.07; S. S. 3.53. **Westminster:** Ch., 6.10. **Williamstown:** Ch., 14.08. **Woodstock:** S. S., for Santurce, Porto Rico, 11.

Legacies.

Barnet: Caroline Holmes, by John Bailey and Nelson Bailey, Execs., $2,250 (Reserve Legacy, $1,500), $750. **Essex:** Nancy R. Chase, by C. W. Brownell, Adm., $2,000. (Reserve Legacy, $1,333.34.) $666.66.

MASSACHUSETTS—$7,957.29. (Donations $4,430.06, Legacies $3,527.23).

Acton: Ch., 2.12. **Andover:** South Ch., S. S., for S. A. Fisk U., 10; Mrs. S. C. Dave, bbl. goods, for Talladega College; Rev. C. C. Starbuck, for Talladega College, 2. **Ballardvale:** Ch., 30.20. **Belmont:** Plymouth Ch., 12.64. **Blandford:** Second Ch., 2.65. **Boston:** Central Ch., H. M. Circle, bbl. goods, for Beaufort, N. C.; Charlotte M. Fisk, for S. A., Talladega College, 100; Elizabeth G. Houghton, for Tile Floor, Hospital, Talladega College, 168; Chas. F. Jenney, for S. A., Talladega College, 15; Walcott H. Johnson, for Hospital, etc., Talladega College, 50; Miss Amelia de F. Lockwood, for Talladega College, 25; Mrs. Geo. G. Lowell, for S. A., Talladega College, 10; Mrs. Ruth M. Sears, for S. A., Talladega College, 10; H. A. Wilder, for Hospital, Talladega College, 100; Dorchester, Second Ch., 38.35; Roslindale, Ch., 8.99; Roxbury, Highland, Ch., 11.51 ($6.51 of which for Alaska M.); Roxbury, Immanuel-Walnut Ave., S. S., 20; Eliot Ch., 48. **Boxford:** Second Ch., 4. **Bradford:** Christian Union, of Bradford Acad., for S. A., Fisk U., 10. **Braminville:** M. D. Garfield, for Talladega College, 5. **Brookline:** Mrs. Geo. Hall, for S. A., Fisk U., 50; Emily S. Rogers, for Talladega College, 50. **Buckland:** Home Missionary Soc., for Pleasant Hill, Tenn., 1.75. **Cambridge:**

First Ch., 136.26; First Ch., Shepard Guild, for S. A., Fessenden, Fla., 25; Pilgrim Ch., 6.87. **Chicopee:** Ashleyville Afternoon Club, for S. A., Cappahosic, Va., 5; Mrs. J. M. Smith, for S. A., Cappahosic, Va., 10. **Clinton:** Ch., 10. **Dalton:** F. G. Crane, 200 ($100 of which for Hospital and $100 for S. A., Talladega College); W. M. Crane, for Hospital, etc., Talladega College, 100; Zenas Crane, 100 (50 of which for Hospital and $50 for S. A., Talladega College.) **Danvers:** G. H. Peabody, for American Highlanders, 500. **Dennis:** Union S. S., Lincoln Mem., 2.45. **Dighton:** Mrs. Edith Standish, bbl. goods, for Kings Mountain, N. C. **Dunstable:** Ch., 25. **Easthampton:** James Keene, 5. **Easton:** Ch., 20. **Fall River:** Central C. E., for S. A., Fisk U., 50. **Foxboro:** Bethany Ch., Benevolent Soc., bbl. goods for Kings Mountain, N. C. **Framingham:** Plymouth Ch., 85; "A Friend," for Indian M., 25. **Haverhill:** Wendal P. Pike, for Demorest, Ga., 10. **Holbrook:** Winthrop Ch., 67.98. **Holyoke:** Second Ch., 98.64. **Huntington:** Second Ch., 10. **Hyde Park:** Clarendon Ch., 2.75. **Lee:** S. S., for Demorest, Ga., 75. **Longmeadow:** First Ch., Benevolent Association, 47. **Lowell:** Jacob Rogers, for Hospital, Talladega College, 10; Asa C. Russell, for S. A., Talladega College., 5. **Marion:** John Pitcher Fund, for Mobile, Ala., 21.50. **Marshfield Hills:** Second Ch., 7.10. **Melrose:** Jr. Dept. in S. S., 3. **Middleboro:** Central Ch., 12.17. **Monson:** "A Friend," 10. **Newton:** First Ch., 44.34; Eliot Ch., 140; Miss Mary C. Childs, for S. A., Talladega College, 2. **Newtonville:** Central Ch., for Demorest, Ga., 40. **North Adams:** Rev. J. S. Voorhees, for Santee, Neb., 5. **North Amherst:** S. S., 4.93. **Northampton:** Miss Adelaide Kneeland and friend for Marshallville, Ga., 15; Ladies of Edwards Ch., two bbls. goods, for Pleasant Hill, Tenn. **Northboro:** Primary S. S., 3.18; Miss A. M. Small, for S. A., Fessenden, Fla., 5. **North Chester:** Ch., 1. **North Leominster:** Ladies Aid, bbl. goods, for Thomasville, Ga. **Orange:** Central Ch., 29.69. **Pepperell:** L. M. Soc., for freight to Greenwood, S. C., 1.30. **Pittsfield:** W. B. Rice, for Talladega College, 10. **Reading:** Ch., 15. **Salem:** Lydia A. Towne, for Hospital, Talladega College, 100. **Shelburne Falls:** Missionary Soc., bbl. goods, for Pleasant Hill., Tenn. **Somerville:** Winter Hill, Ch., add'l., 5. **South Hadley Falls:** Mrs. K. M. Jacobs, for Beaufort, N. C., 2. **South Framingham:** Grace Ch., 61.71 (of which, for debt, $16.67.) **Springfield:** Hope Ch., 5.32; South Ch., 54.65; South Ch., W. H. M. S., 100; Mrs. Mary D. Chapman, for Talladega College, 5; Mrs. J. T. Herrick, for S. A., Fisk U., 25; Alexander Hughes, for S. A., Jos. K. Brick School, 30. **Sunderland:** Ch., 31.75. **Upton:** L. M. S., for freight to Greenwood, S. C., 1.31. **Waltham:** L. B. Soc., for Demorest, Ga., 15; Mrs. Martha P. Smith, for Demorest, Ga., 50; Miss Mary F. Smith, for Demorest, Ga., 50. **Warren:** C. E., for Wilmington, N. C., 4. **Wellesley:** Ch., 102.16; Misses Mabel and Helen Cook and Students of Dana Hall, for S. A., Tougaloo U., 50; Mrs. Wm. W. Sleeper, for S. A., Tougaloo U., 2. **Wellesley Hills:** S. S., 11.69. **Westboro:** Ch., 10.10. **Westfield:** First Ch., 53. **Whitinsville:** Josiah W. Lazell, for Hospital, Talladega College, 100; Albert Whipple, for Talladega Coll., 10; Mrs. Marston, Whitin, for Marble Wainscot, for Hospital, Talladega Coll., 198; L. B. Soc. for Theological Hall, Talladega Coll., 30. **Williamstown:** Mrs. H. M. Weston, for Pleasant Hill, Tenn., 5. **Worcester:** Grafton and Knight Manufacturing Co., Belting for Farm, Talladega Coll.; Rev. Archibald McCullagh, D.D., 10; Geo. I. Alden, 10; Thomas H. Dodge, 2; Dr. Julius Garst, 5; F. F. Hopkins, 5; Miss Mary Smith, 5, for Talladega College; Mrs. Alice G. West, for Hospital, Talladega Coll., 10. **Woman's Home Missionary Association of Massachusetts and Rhode Island,** Miss Lizzie D. White, Treasurer. **Boston:** Old South, Aux., 75 (50 of which for Piedmont College and 25 for Scholarship, Fisk U.); Melrose Aux., for Scholarship, Gregory Inst., Wilmington, N. C., 8. W. H. M. A., 400 (390 of which for Salaries and 10 for Chinese). Total, 483.

Legacies.

Amherst, Mrs. Louisa S. Baker, by Asa A. Spear, Exec., 982 (Reserve Legacy, 655), 327.50. **Enfield:** J. B. Woods, 53.34. **Newton:** Margaret J. Guild, 66.67. **North Amherst,** M. W. Howard, 33.33. **Northampton:** Edward A. Brooks, by H. G. Maynard, Exec., 1,000 (Reserve Legacy, 666.66), 333.34. **Plymouth:** Amasa Holmes 3 (Reserve Legacy, 2), 1. **Richmond:** Mrs. Kate P. Stevens, 166.67. **Shelburne Falls:** Joshua Williams, 202.80. **Springfield:** Oliver F. Pinney, 166.67; Harrison Cowl, 166.67; Rev. L. Smith Hobart, 333.33. **Spencer:** Phebe A. Bemis, 100. **Somerville:** L. E. Hartshorn, 166.67. **Townsend:** Walter J. Ball, 1,052.02; H. N. Spaulding, 66.67. **Watertown:** M. J. Snow, 290.55.

RHODE ISLAND—$1,546.75. (Don. 136.29, Legacies 1,410.46.)

Central Falls: Ch., 10.76. **Pawtucket:** F. W. Carpenter, for S. A., Talladega College, 10; Mrs. George Crawford, for S. A., Talladega College, 5; Robert Cushman, for Talladega College, 3; L. B. Darling, for S. A., Talladega College, 5; John Johnstone, for S. A., Talladega Coll., 5; Wm. H. Park, for S. A., Talladega College, 15; A. W. Stanley, for S. A., Talladega College, 5. **Providence:** Central Ch., H. M. Assoc., for Foster Hall, Talladega College, 5; North Ch., C. E., 5.53; Arthur W. Claflin, for S. A., Talladega College, 10; Mrs. John W. Danielson, for Hospital, Talladega College, 25; Mrs. Addison Fisher, for S. A., Talladega College, 2; Mrs. H. N. Lathrop, for S. A., Talladega College, 5; J. R. McColl, for Hospital, Talladega College, 25.

Legacy.

Pawtucket: Abner Atwood, 4,231.36 (Reserve Legacy, 2,820.90), 1,410.46.

CONNECTICUT—$4,660.50. (Dons. 4,593.84, Legacy, 66.66.)

Berlin: Second Ch., for S. A., Grand View, Tenn., 50. **Bloomfield:** Ch., 10.31; S. S., 8.05; C. E. Soc., 11.64. **Branford:** Ch., 55.00. **Bridgewater:** Ch., 6.64. **Bristol:** Ch., 25.20. **Canaan:** Pilgrim Ch., 54.36. **Centerbrook:** Ch., 9.12. **Colchester:** L. B. Soc., Bbl. Goods, for Enfield, N. C. **Collinsville:** J. H. Bidwell, for Talladega College, 2; D. E. Tromble, for Talladega College, 2. **Coventry:** Second Ch., 6. **Durham:** First, C. E., for Fisk U., 6.81. **East Hartford:** Double Ten Circle King's Daughters, for Pleasant Hill, Tenn., 5. **East Haven:** Ch., 15.25. **Ellsworth:** Ch., 16.03. **Essex:** First Ch., 36. **Glastonbury,** S. H. Williams, for Tougaloo U., 25. **Hanover:** S. S., Lincoln Mem., 2.25. **Hartford:** Warburton Chapel, S. S., 14.60; Mrs. Elizabeth Bullard and Friend, for Marshallville, Ga., 23.50; Atwood Collins, for Talladega College, 10; John M. Holcombe, for Talladega College, 5; Judge Samuel D. Prentice, for Talladega College, 10; Mrs. Chas. S. Williams, for Talladega College, 1. **Higganum:** D. and H. Scovil Co., 10 doz. Hoes, for Farm, Talladega College. **Meriden:** Ladies' Aid Soc., Bbl. Goods, for Marion, Ala; Constance Carrier, for S. A., Grand View, Tenn., 1; Mrs. John Sut-

liffe, for Talladega College, 5. **Milford:** First S. S., Lincoln Mem., for Marion, Ala., 21. **Moodus:** Dorcas Union, Bbl. Goods, for Moorhead, Miss. **Mystic:** S. S., 27; L. M. Soc., Bbl. Goods, for Thomasville, Ga. **Naugatuck:** Howard B., Tuttle, for Talladega Coll., 1,000. **New Britain:** Stanley Rule and Level Co., Tools, for Talladega College; Annie E. Shipman, for Demorest, Ga., 5; Mrs. J. B. Talcott, for Hospital, Talladega College, 15. **New Hartford:** North Ch., 10. **New Haven:** Dwight Place Ch., 100; Lyman W. Law, for S. A., Talladega College, 10; Nathan S. Bronson, for S. A., Talladega College, 10; Joseph Porter, for Talladega College, 5. **Newington:** First S. S., for Marshallville, Ga., 25; Eunoean Society, for Mt. Hermon Seminary, 5. **New London:** First Ch. of Christ, 87.80; Judge Ralph Wheeler, for S. A., Talladega College, 5. **Niantic:** Ch., 8.65. **Norfolk:** Mrs. Alice B. Bridgman, for Hospital, Talladega, College, 50. **North Haven:** Ch., 45.99. **Norwich:** Broadway Ch., 1,500; "Friends," for Hospital, etc., Talladega College, 300; Chas. Bard, for S. A., Talladega College, 2; Park Ch., for Talladega College, 25; Oliver L. Johnson, for Talladega College, 40; Major B. P. Learned, for Hospital, Talladega, 10; Rev. L. L. West, for Demorest, Ga., 2.50; "A Friend," for Alaska Mission, 5. Orange: Ch., 25.01. **Plainville:** Ch., 25. **Putnam:** Second Ch., 78.06. **Rockville:** Union Ch.; Bible School, Lincoln Mem., 40. **Salisbury:** Ch., 12.83. **Scotland:** Ch., 3.75. **Simsbury:** C. E., 5; Horace Belden, for Talladega College, 25. **Somers:** W. M. S., Bbl. Goods for Strieby, N. C. **Sound Beach:** First Ch., Lincoln Mem., 8. **South Britain:** Ch., 40.25. **Stamford:** First S. S., Lincoln Mem., 13.50. **Stanwich:** Ch., 30.47; S. S., 14.53. **Suffield:** First Ch., 37.83. **Thomaston:** Jonathan M. Warner, 10. **Torrington,** Center Ch., 95.81; Center S. S., for Piedmont College, 10. **Washington:** W. M. S., Bbl. Goods for Strieby, N. C., **Waterbury:** Second Ch., Glad Tidings Circle, 10; Mrs. Mary L. Mitchell, for Strieby Hall, Tougaloo, Miss., 150. **Watertown:** S. S., 14.50. **Wauregan:** Mrs. J. S. Atwood, for S. A., Thomasville, Ga., 8.00; C. E., for S. A., Talladega College, 2.50. **Westchester:** Ch., 4.40. **West Haven:** First Ch., W. S., 30; to const. Mrs. George Beckwith L. M. **Westminster:** Ch., 4. **Wethersfield:** S. S., for Pleasant Hill, Tenn., 18. **Whitneyville:** Ch., 9. **Willimantic:** Mrs. J. C. Randall, 10. **Windsor:** First Ch., 16.50. **Winsted:** Henry Gay, for Talladega College, 5; R. E. Holmes, for Talladega College, 10. **Woman's Congregational Home Missionary Union of Connecticut,** Mrs. J. B. Thomson, Treasurer. **Bridgeport:** Park St. Ch., Ladies' Union, for Santee, Neb., 25. **Fairfield:** Young Ladies' Mission Circle, for Grand View, Tenn., 35. **Groton:** Aux., for Grand View, Tenn., 21.50. **Meriden:** First Ch., Guardian Society, for Santee, Neb., 10. **Suffield:** H. M. Society, for Grand View, Tenn, 3.70. Total, 95.20.

Legacy.

New Milford, Mrs. Rebecca C. Beach, by Chas. M. Beach and J. Butler Merwin, Execs., 200 (Reserve Legacy, 133.34), 66.66.

NEW YORK—$4,088.65. (Don. 2,558.73, Legacies, 1,529.92.)

Angola: L. M. Soc., for S. A., Grand View, Tenn., 10. **Binghamton:** First Ch., Bible School, for Scholarship, Tougaloo U., 70. **Brooklyn:** Ch. of the Pilgrims, 900; Bushwick Ave. Ch., Forest Parkview Mission, Lincoln Mem., 4.28; Park Ch., Missionary Society, add'l, 1.80; Miss Laura E. Sprague, for Demorest, Ga., 10. **Buffalo:** Pilgrim S. S., 4.01; King's Guild of First Ch., Dormitory Supplies for Tougaloo U. **Carthage:** First Ch., 4.50. **Deansboro:** "A Memorial for Mr. A. Day," 50. **Fairport:** Ch., 10. **Ithaca:** Ch., 72.68. **Lebanon Springs:** Ch., 5.72. **Lisle:** Ch., Lincoln Mem., 8.40. **Lockport:** First Ch., Woman's Guild, Box Goods, for Moorhead, Miss. **Mt. Vernon:** Mrs. Merrill Miller, for S. A., Talladega College, 8. **New York:** Trinity Cong. Ch., 8; Miss Alice F. Day, for Yale Library Fund, 25; Mrs. E. A. Sanger, for Demorest, Ga., 10; "A Friend," for Girl's Industrial School, Moorhead, Miss., 40. **Niagara Falls:** Chas. M. Hall, for Music Dept., Talladega College, 50. **Norwich:** First Ch., 2.05. **Osceola:** Ch., 3.21. **Oxford:** J. C. Estilon, for Talladega College, 5; A. D. Harrington, for Hospital, etc., Talladega College, 100. **Pelham:** Ch., of the Covenant, 3.25. **Richmond Hill,** Daisy L. Ketcham, for Demorest, Ga., 5. **Rigа:** Ch. and S. S., 10. **Sherburne:** S. S., 22.72; Miss Dietz, for Talladega College, 1; Chas. O. Fuller, for Talladega College, 10. **Warsaw:** Ch., 13.19. **Wellsville:** First Ch., 53.93. **West Bloomfield:** Ch., 20.00. **Woodville:** First Ch., 9:35. **Wolcott:** S. S., for S. A., Marion, Ala., 5. **Woman's Home Missionary Union of New York,** Mrs. J. J. Pearsall, Treasurer. **Antwerp:** Aux., for Scholarship, Fisk U., 25. **Baiting Hollow:** W. M. S., for Scholarship, Fisk U., 23. **Binghamton:** First Ch., H. M. S., for S. A., Grand View, Tenn., 50; East Side Ch., W. M. S., 5. **Brooklyn:** Central Ch., St. Margaret's Circle, for Tougaloo U., 13; Central Ch., Zenana Band, 90 (50 of which for Scholarship, Fisk U., and 40 for Piedmont College); Clinton Ave. S. S., for Black Mountain Acad., 25; Ch. of the Pilgrims, W. H. M. U., 11.50; Plymouth, H. W. Beecher Missionary Circle, for Scholarship, Fisk U., 50; Tompkins Ave., L. B. S., for Scholarship, Fisk U., 50; Tompkins Ave. Home Dept. on Scholarship, Grand View, Tenn., 5; Flatbush Ch., L. U., 17.50; Ch. of the Evangel, W. S., for Santee, Neb., 10; Ch. of the Evangel, Flower Circle, for S. A., Piedmont College, 8. **Brooklyn Hills:** W. M. S., for Fisk U., 6; C. E., for S. A., Piedmont College, 8. **Parkville,** W. M. S., for Piedmont College, 22.60; C. E., for Piedmont College, 1. **Burr's Mills:** Miss'y Soc., 10.00. **Candor:** S. S., for endowment, Piedmont College, 10.00; L. M. G., for King's Mt., 10.00. **Flushing:** W. M. S., for Grand View, Tenn., 25.00; Acorn Mission Band, 15.00 (5 of which for Alaska M.). **Gloversville:** L. B. A., 32. **Greene:** W. M. S., 2. **Honeoye:** L. M. S., 10; Burn's Class, 5.75. **Lockport:** East Ave. King's Guild, 20, and Primary Dept., S. S., 5; for S. A. at Joppa, Ala. **Lysander,** M. S., 13.50. **Moravia:** Mrs. W. C. Tuthill, 25. **Morrisville,** C. E., 14. **Newark Valley:** C. E., 2.50. **New York:** Broadway Tabernacle, S. W. W., 5. **Oriskany Falls:** W. M. S., for King's Mt., N. C., 5. **Perry Center:** M. B., 5.25. **Philadelphia:** W. M. S., 8.54. **Poughkeepsie:** L. H. M. S., for Scholarship Fisk U., 50; S. S., 14. **Richmond Hill:** Union Ch. C. E., for Schp. Fisk U., 15; W. M. S., of Union Ch., 18 (10 of which for Schp. Fisk U. and 8 for S. A. Gregory Inst); Union S. S., 30 (20 of which for Scholarship, Fisk U.). **Riverhead:** Sound Ave., M. S., for Scholarship Fisk U., 50. **Rochester:** South Ch., King's Guild, for Piedmont College, 3.50; South Ch., W. M. S., 15. **Savannah:** C. E., for Blanche Kellogg Inst., P. R., 3. **Sidney:** W. M. S., 17.50; C. E., for King's Mountain, N. C., 7. **Spencerport:** W. M. S., 8. **Syracuse:** Good Will Ch., Alpha Circle,

for Scholarship, Piedmont College, 20. **Walton:** W. M. U., 40 (18 of which for Scholarship, Piedmont College, and to const. Henry S. Hoyt, L. M.); King's Daughters, for S. A., Piedmont College, 9; S. S., for S. A., Piedmont College, 13.50. **Warsaw,** W. U., for Grand View, Tenn., 30 (to const. Mrs. Frank Relyea L. M.); Loyal Volunteers, for S. A., Grand View, Tenn., 15. Total, $1,002.64.

Legacies.

Batavia: Francis P. Rice, by George H. Day, Exec., for Moorhead, Miss., 328. **Binghamton:** Mrs. C. Bean, 33.33. **Brooklyn,** Henry L. Pratt, 16.33; Alwin Baxter Merwin, 16.67. **Greene:** John Hammond, 71.05. **Hopkinton:** Caroline A. Laughlin, 1.67. **Lowville:** C. C. Le Warne, 333.67. **Maine:** Caroline T. Barnes, 378. **New York:** Nathaniel B. Harris, by Chas. W. Richardson, Executor, 1,053.62 (Reserve Legacy, 702.42), 351.20.

NEW JERSEY—$226.14. (Don. 208.64, Legacy 17.50.)

Basking Ridge: Chas. L. Roberts, for Demorest, Ga., 50. **Glen Ridge:** Mrs. J. W. Long, for S. A., Black Mountain Acad., 3.50. **Jersey City:** First S. S., Lincoln Mem., 21.14. **Lakewood:** A. W. Kenney, for Salary in Porto Rico, 75. **Lyons Farms:** Fred W. C. Crane, 2.50. **Paterson:** Auburn St. Ch., 56.50.

Legacy.

Montclair: Estate M. H. H., 17.50.

PENNSYLVANIA — $1,037.84. (Donations 204.50, Legacy 833.34.)

Braddock: First Slovak Cong'l Ch., 5. **Canonsburg:** Thos. Jones, for S. A., Marion, Ala., 1. **Philadelphia:** Kensington Ch., 1; John H. Converse, for Talladega College, 50; Mrs. C. P. Turner, for Fisk U., 100. **Scranton:** First Ch., 7. **Woman's Missionary Union of Pennsylvania,** Mrs. David Howells, Treasurer. **Meadville:** Park Ave. C. E., for Eskimo Children of Alaska, 1.50; St. John's Society, 9 (7 of which for Eskimo Children and 2 for Porto Rico.) **Philadelphia:** Central Ch., H. M. S., for Porto Rico, 10. **Scranton:** Plymouth Ch., Daughters of the Covenant, for Eskimo Children in Alaska, 10. **Wilkesbarre:** Puritan Ch., W. M. S., for Porto Rico, 10. Total, 40.50.

Legacy.

Philadelphia: Wm. H. Wanamaker, 833.34.

OHIO.—$2,240.39. (Dons. 538.50, Legacies 1,701.83.)

Akron: Nathan Morse, 10. **Belpre:** Ch., 12. **Castalia:** S. S., Lincoln Mem., 4.10. **Cleveland:** Mt. Zion S. S., Lincoln Mem., 5; W. H. Howland, for S. A., Jos. K. Brick School, 1; Miss Mather, for Hospital Bldg., Talladega College, 5; L. H. Severance, for Music Dept., Talladega College, 50; "A Friend," in Euclid Ave. Ch., 20. **Collinwood:** Ch., for S. A., Black Mountain Acad., 5; Young Ladies' Mission Band, for Black Mountain Acad., 8.50. **Columbus:** Washington Ave. Ch., 13; Mrs. Annie E. Waters, for Demorest, Ga., 5. **Elyria:** Herbert Day, for Manual Training Talladega College, 5. **Grand River:** Richmond S. S., Lincoln Mem., 2.50. **Jersey:** Charlotte F. Slough, 1.50. **Mansfield:** First Ch., W. M. S., Bbl. Goods for Austin, Texas; First S. S., Box Books, for Greenwood, S. C.; Mrs. C. D. McLean, for Austin, Texas, 3. **Marietta:** First S. S., Lincoln Mem., 15; Harmar Ch., 14.71; C. E., 4; S. S., 5. **Oberlin:** First Ch., 39.52; Second Ch., 95.97; Irving W. Metcalf, for Music Dept. Talladega College, 25. **Ravenna:** W. M. S., Bbl. Goods for Pleasant Hill, Tenn. **Rockport:** S. S., 6. **Shandon:** Ch., 11.45. **Toledo:** Central Ch., 22.92. **Wayne,** Ch., 7. **Woman's Home Missionary Union of Ohio,** Mrs. G. B. Brown, Treasurer. **Akron:** First, W. M. S., 36. **Chagrin Falls:** L. G., 2.60. **Chardon:** W. M. S., 1.20. **Cincinnati:** Columbia W. M. S., 2.40; Plymouth L. G., 3.50. **Cleveland: First,** W. A., 12. **Greenwich:** W. M. S., 1.20. **Kent:** W. M. S., 41.20 (40 of which for Scholarship, Pleasant Hill, Tenn.) **Lima:** W. M. S., 3.40. **New London:** W. M. S., 1.68. **Oberlin:** Second, L. S., 11.70. **Ridgeville Corners:** W. H. and F. M. S., 2.52; S. S., for Alaska M., .66. **Springfield:** First C. E., 13 (8 of which for S. A., Emerson Institute, and 5 for S. A., Pleasant Hill). **Sullivan:** W. M. S., 7. **Wayne:** C. E., for Alaska M., 1.27. Total, 141.33.

Legacies.

Chillicothe: D. S. Pricer, 333.33. **Elyria:** Lorenzo Clark, 1,043.25. **Salem:** David A. Allen, 323.17. **Savannah:** James Lawson, 2.14.

ILLINOIS—$703.10. (Don. 536.44, Legacy 166.66.)

Alton: S. S., 5.68. **Avon:** W. M. S., for Alaska Mission, 8.00. **Bloomington:** S. S., for Demorest, Ga., 1.25. **Chicago:** First Ch., 19.06; Leavitt St. Ch., 3.80; Warren Ave. Ch., 14.64. **Dundee:** Ch., 34. **La Harpe:** Mrs. L. Cornady, for Thomasville, Ga., 7. **Oak Park:** First Ch., 25; First S. S., 17.50. **Park Ridge:** S. S., 3.26. **Rockford:** Second Ch., 114.46. **Waverly:** S. S., 3.15. **Waukegan:** C. E., for Pleasant Hill, Tenn., 5. **Wheaton:** College Ch., 10; Mrs. R. S. Ware, for S. A., Black Mountain Acad., 1. **Woman's Home Missionary Union of Illinois,** Mrs. A. H. Standish, Treasurer. **Bowen:** W. S., for Beach Inst., 20. **Chebanse:** C. E., for Demorest, Ga., 8.75. **Chicago:** California Ave., W. S., for Scholarship Fisk U., 25; North Shore W. S., for Marion, Ala., 34.60; Rogers Park, W. S., 5; South, W. S., 5; Union Park, W. S., 35.10; Warren Ave. S. S., for S. A., Black Mountain Acad., 23.95. **Evanston:** First W. S., for Fisk U., 7. **Harvey:** W. S., for Piedmont College, 5. **Moline:** First W. S., for S. A., Fisk U., 20. **Mont Clare:** Primary S. S., .29. **Oak Park:** Third C. E., 1.95; Sixth W. S., for Fisk U., 6. **Rockford:** Second, W. S., 18.50. **Rogers Park:** S. S., for Piedmont College, 5. **Rollo:** W. S., 4; M. B., 1. **Stillman Valley:** W. S., 5. **Wheaton:** Wheaton College S. S., for Alaska Mission, 16; Wheaton College Primary S. S., 1.50. **Wyoming:** W. S., for Fisk U., 15. Total, 263.64.

Legacy.

Elgin: Geo. P. Lord, by Geo. W. Gloss, 500 (Reserve Legacy, 333.34), 166.66.

MICHIGAN—$1,853.06. (Don. 507.22, Legacy, 1,345.84.)

Allendale: S. S., Lincoln Mem., 3.03. **Ann Arbor:** King's Daughters, for S. A., Grand View, Tenn., 25. **Bass River:** Ch. and S. S., Lincoln Mem., 3. **Benton Harbor:** First Ch., 40. **Charlevoix:** Ch., 7.10. **Clinton:** S. S., Lincoln Mem., 11.77. **Detroit:** First Ch., 200; Woodward Ave. L. M. Society, for S. A., Greenwood, S. C., 15.25. **Fremont:** Ch., 7.40. **Greenville:** First Ch., 12. **Litchfield:** Ch., 12.78. **Mancelona:** Ch., 3; S. S., 3. **Muskegon:** First S. S., 5. **Olivet:** Ch., 9.45. **Rockford:** Ch., 5. **St. Clair:** First Ch., 22.82. **Saginaw:** Mrs. A. M. Spencer, 9.50. **Traverse City:** Mrs. Frank Hamilton, for S. A., Fisk U., 13. **Wyandotte:** First Ch., Lincoln Mem., 3.12. **Ypsilanti:** First S. S., Lincoln Mem., 10.25. **Woman's Home Missionary Union of Michigan.** Mrs. A. H. Stoneman, Treasurer. **Bay City:** W. M. S., for Trinity School, Athens, Ala., 8. **Benton Harbor:** W. M. S., 10. **Detroit:** Woodward Ave. W. M. S., for Brewer Normal School, 31.25.

Greenville: W. M. S., 6.50. **Portland:** W. M. S., 5. **Red Jacket:** W. M. S., for Trinity School, 20. **St. Johns:** W. M. S., 5. Total, 85.75.

Legacy.

Alpena: Mrs. Ella J. Potter, 4,037.50 (Reserve Legacy, 2,691.66), 1,345.84.

IOWA—$495.75.

Charles City: Ch., 34.03. **Clay:** Ch., 5.25. **Des Moines:** North Park S. S., for S. A., Talladega College, 2.63. **Dubuque:** Summit Ch., for Mobile, Ala., 10. **Hawarden:** Ch., 15.60. **Keosauqua:** L. Valentine, 300. **Lyons:** Ch., 10.15. **Monona:** Ch., 6.59. **Woman's Home Missionary Union of Iowa,** Mrs. H. K. Edson, Treasurer. **Cedar Falls:** W. M. S., 5. **Cedar Rapids:** W. W., 1.22; W. M. S., 8.45. **Des Moines:** Plymouth W. M. S., 6. **Dunlap:** W. M. S., 5. **Emmetsburg:** W. M. S., 7.35. **Green Mountain:** W. M. S., 5. **Grinnell:** H. M. Army, for S. A., Pleasant Hill, Tenn., .26; W. M. S., 6.10. **Iowa City:** S. S., for S. A., Pleasant Hill, Tenn., 2.21. **Lyons:** W. M. S., 5. **Mt. Pleasant:** W. M. S., .47. **Oakland:** 5. **Ogden:** W. M. S., 5. **Onawa:** W. M. S., 10. **Salem:** W. M. S., 10. **Sloan:** C. E., for Pleasant Hill, Tenn., 5. **Tabor:** W. M. S., 1. **Wacoma:** W M. S., 10. **Whiting:** 5; W. H. M. U., for S. A., Santee, Neb., 8.44. Total, $111.50.

WISCONSIN—$328.42.

Fort Atkinson: Ch., 25. **Fulton:** Ch., 2.79. **Leon:** Ch., 2.50. **Madison:** First Ch., 20; G. H. Wells, 25. **Menomonie:** First, 22.50. **Milwaukee:** Pilgrim Ch., 15. **New London:** First Ch., 8. **Prairie du Sac:** Mr. and Mrs. Oscar Atwood, for Straight U., 30. **Sturgeon Bay:** Ch., 26.39. **Whitewater:** Ch., Bbl. Books and Papers, for Meridian, Miss. **Woman's Home Missionary Union of Wisconsin.** Mrs. E. F. Hansen, Treasurer. **Arena:** First, W. M. S., 1.09. **Beloit:** First, W. M. S., 36.75. **Berlin:** W. M. S., 6. **Brandon:** W. M. S., for S. A., Thomasville, Ga., 20. **Delavan:** Curtis Club, 5. **Eau Claire:** First W. M. S., 1. **Fond du Lac:** S. S., 4.60. **Genesee:** We Folks, for Indian Children, 6. **Kruger:** W. M. S., for Am. Highlanders, 1. **Leon:** W. M. S., 1. **Madison:** Plymouth W. M. S., 1; Primary and Kindergarten Depts., 2. **Milton:** S. S., 3.50. **Milwaukee:** Grand Ave., W. M. S., 20. **Minong:** W. M. S., 1. **Shopiere:** W. M. S., 2.50. **Viroqua:** W. M. S., 1.50. Unassigned, 37.30. Total 151.24.

MINNESOTA—$315.10.

Freeborn: Ch., 5. **Freedom:** First Ch., 5. **Hawley:** Union Ch., 4.22. **Litchfield:** Mrs. Robert Freeman, for S. A., Meridian, Miss., 5; Col. O. C. Bissell, for S. A., Meridian, Miss., 10. **McIntosh:** Ch., 1. **Marshall:** Ch., 9. **Mentor:** Ch., 1. **Minneapolis:** Linden Hills Ch., 15; Pilgrim Ch., 5; Plymouth Ch., 46.27. **Northfield:** Ellen F. Marsh, for S. A., Black Mountain Acad., 28. **St. Paul:** Olivet Ch., Lincoln Mem., 4.50; Plymouth Ch., 16.33. **Woman's Home Missionary Union of Minnesota,** Mrs. C. D. Siehl, Treasurer. **Ada:** S. S., 3.05. **Appleton:** Aux., 1. **Hawley:** Aux., 2; Jr. C. E., .27. **Mantorville:** Aux., 1. **Marshall,** S. S., 5. **Minneapolis:** First, Aux., 10; First S. S., for Moorhead, Miss., 35; Lyndale Aux., 3; Plymouth Aux., 5.17. **New Ulm:** Aux., 2.50. **Northfield:** Aux., for S. A., Fisk U., 50. **Pelican Rapids:** C. E., for C. E. Hall, Santurce, Porto Rico, 2.79. **St. Paul:** Olivet Aux., 4; Park Aux., 20. **Winona:** Aux., 15. Total, 159.78.

MISSOURI—$303.94.

Lebanon: First Ch., 10.18. **St. Louis:** Pilgrim Ch., 41.66; Simmons Hardware Co., Tools for Talladega College. **Woman's Home Missionary Union of Missouri,** Mrs. A. D. Rider, Treasurer. **Aurora:** Primary S. S., for Bird's Nest Home, 2. **Bevier:** L. M. S., 2.50. **Carthage:** L. M. S., 10; Jr. C. E., for Bird's Nest Home, 3. **Cole Camp:** L. M. S., 1. **Kansas City:** Beacon Hill, W. U., .75; First Ch., Priscilla Society, 5; C. E., 5; Ivanhoe Park M. B., 5; Metropolitan Tabernacle, L. A., 5.60; Prospect Ave. L. M. S., 2.25; Westminster Jr. C. E., 7.50; Cradle Roll Dept., 10.03 (for Bird's Nest Home). **Kidder:** L. M. S., 3. **Maplewood:** L. M. S., 2.15. **New Cambria:** L. M. S., .50. **Old Orchard:** W. A., 4.35. **Pierce City:** L. M. S., 1.25. **Sedalia:** Second, L. M. S., .75. **Springfield:** First, L. M. S., 28. **St. Joseph:** Tabernacle Mission Band, for Am. Highlanders, 2. **St. Louis:** Compton Hill, L. M. S., 1.75; Hyde Park, L. A., 3.50; First Senior, L. M. S., 36.78. Pilgrim Ch., Woman's Assoc., Sen. Dept., 40.70; Jr. Depts., 11.30. W. H. M. U., 56.44. Total 252.10.

KANSAS—$130.25.

Arkansas City: Pilgrim Ch., 16. **Athol:** Ch., 11.25. **Ford:** Ch., 3. **Garfield:** Ch., 3. **Hutchinson:** Ch., 1. **Partridge:** Ch., 7. **Severy:** S. S., Lincoln Mem., 8. **Topeka:** W. M. S., of Central Ch., Two doz Bibles for Meridian, Miss. **Wellington:** First Ch., 10. **Wheaton:** Ch., 5.. **Woman's Home Missionary Union of Kansas,** Miss Emma W. Wallace, Treasurer. **Alma:** W. H. M. S., 3; Mrs. Hugh Thornley, for Blanche Kellogg Institute, 25. **Hiawatha,** Ch., for Saluda, N. C., 30. **Topeka:** First Ch., Mrs. G. A. Guild, 5; Seabrook, 3. Total, 66.

NEBRASKA—$137.51.

Blair: Ch., 18.64. **Hemmingford:** Ch., 3.10. **Indian Creek:** Ch., 2. **Lincoln:** Plymouth Ch., 73.86; Vine Ch., 32. **Riverton:** Ch., 5.30. **West Cedar:** Valley Ch., 2.61.

NORTH DAKOTA—$9.80.

Dwight: Ch., 5.40. **Lucca:** First Ch., 4.40.

SOUTH DAKOTA—$39.58.

Aberdeen: Ch., 6.28. **Deadwood:** Ch., 15. **Elk Point:** Ch., 11.80. **Lead:** Ch., 2.50. **Worthing:** S. S., 4.

UTAH—$7.00. ..

Salt Lake City: W. H. Tibbals, for Saluda, N. C., 7.

WYOMING—$8.85.

Woman's Home Missionary Union of Wyoming, by Miss Edith McCrum, Treasurer. **Cheyenne:** W. M. S., 8.85.

ARIZONA—$25.00.

Tempe: Ch., 25.

MONTANA: $7.63.

Great Falls: First Ch., 7.63.

CALIFORNIA—$1,547.86.

Alhambra: Rev. Francis Lawson, 60 (to const. Major Eugene Albert Routhe and Francis Edwin Corey, M. D., L. M.'s **Claremont:** S. S., 12.70; Miss Martha N. Hathaway, for Clinton, Miss., 500. **Cloverdale:** Ch., 6. **Los Angeles:** Dr. A. C. Garrott, for Andrews Hall, Talladega, 5. **Mill Valley:** "The Gleaners," for Thomasville, Ga., 20. **Pacific Grove:** S. S., Lincoln Mem., 6.10. **Redlands:** Mrs. Helen C. Osterhout, 25. **San Francisco:** Sterling Foster, for S. A., Grand View, Tenn., 12.50. Receipts of the California Oriental Mission (see items below), 844.56. **Woman's Home Missionary Union of Southern California,** Mrs. E. C. Norton, Treasurer. **Los Angeles:** Mrs. Ellis B. Kenyon, for American Highlanders, 10. W. H. M. U., 46 (9 of which for American Highlanders, 1.50 for Porto Rico, .50 for Freedmen and 35 for General Fund). Total, 56.

OREGON—$42.15.

Forest Grove: Ch., 27.40 (6 of which

for Crow Agency, Mont.). **Oregon City:** First Ch., for Mobile, Ala., 14.75.

WASHINGTON—$10.00.
Bellevue: First Ch., 4; S. S., 2. **Medina:** Union Ch., 3. **Sylvan:** S. S., Lincoln Mem., 1.

DISTRICT OF COLUMBIA—$245.20 (Don. 50.00, Legacy 195.20).
Washington: First Ch., add'l by Gen. E. Whittlesey, 50.

Legacy.
Washington: Cyrus S. Richards, 195.20.

MARYLAND—Legacy $13.30.
Baltimore: Mary R. Hawley, 13.30.

VIRGINIA—$5.00.
Burkeville: Katherine Rollberg, for S. A., Talladega Coll., 5.

NORTH CAROLINA—$14.95.
Blowing Rock: Miss M. A. Kenney, for Skyland Inst., .50. **Enfield:** Chapel Collection for Jos. K. Brick School, 1.92. **McLeansville:** First Ch., 11.33. **Strieby:** Ch., 1.20.

SOUTH CAROLINA—$1.00.
Greenwood: "Friend," for Brewer Normal School, 1.

TENNESSEE—$83.50.
Grand View: S.S., for Furnishing Tougaloo U., 37; Y. M. C. A., for Furnishing Grand View Institute, 4.50. **Knoxville:** Second Ch., 2. **Memphis:** Cossett Library Board, for Le Moyne Inst., 35. **Pomona:** "A Friend," for Pleasant Hill, Tenn., 5.

GEORGIA—$155.50.
Atlanta: Miss G. S. Reitman, for Kings Mountain, N. C., 7. **Macon:** Mrs. Le Roy Monroe Felton, for Demorest, Ga., 5.75. **Savannah:** First Ch., Lincoln Mem., for Manual Training, Beach Institute, 21. **Thomasville:** Mrs. R. L. Ireland, 10; Miss Larson, 25; Col. O. F. Payne, 50; "Friends," 31 (for Fence at Allen Normal School). **Toccoa:** Mrs. E. P. Simpson, for Demorest, Ga., 5.75.

ALABAMA—$151.26.
Anniston: Anniston Hardware Co., Tools for Talladega. **Huntsboro:** R. I. Welborn, for Theo. S. A., Talladega College, 1. **Joppa:** Normal School, Lincoln Mem., 4.35. **Mobile:** "Friend of Other Days," for Emerson Institute, 5; "Other Friends," for Emerson Institute, 10. **Talladega:** Miss E. Barnes, for S. A., Talladega College, 6; J. A. Bingham, 25; Braman Print Co., 10; W. M. Franks, 10; Wade Hardenack, 6; William Hardy, for Talladega College, 1; Wm. Hardy, for Hospital, Talladega College, 1; J. H. Hicks, for Hospital, 10. Will Johnson, for Hospital, 5; J. M. P. Metcalf, for Talladega College, 4.91; W. L. Parker, for Hospital, 2.50; Wm. Reeves, for Hospital, Talladega College, 5; Talladega Furniture Co., for Hospital, 25; Boots Terry, for Hospital, 1; Willis Terry, for Hospital 3.50; J. M. Thornton, for Talladega College, 10; B. W. Walker, for Hospital, 1; J. F. Whistnant, for Hospital, 4.

MISSISSIPPI—$10.00.
Jackson: Simon Johnson, for Furnishing Tougaloo U., 5. **Moorhead:** Miss Mary Ferguson, for Girls' Industrial School, 5.

LOUISIANA—$91.77.
Hammand: S. S., 2.12. **New Orleans:** Rev. S. G. Butcher, 15; A. L. Nichols, 10; "Friends," 48.95 (for Straight U.). **Woman's Home Missionary Union of Louisiana,** Miss Lena Babcock, Treasurer. **Abbeville:** L. M. S., 1.04. **Lake Poigneur:** L. M. S., 1. **New Iberia:** L. M. S., 6.80. **New Orleans:** L. M. S., of Straight U., for Alaska M., 5; Jr. C. E. Soc., for Alaska Debit Bal. on Current Year.....$ 16,971.62 M., 150. **Roseland:** W. M. S., for Indian M., .36. Total, 15.70.

FLORIDA—$35.46.
Fessenden: Fessenden Acad, Lincoln Mem., add'l, 2.46. **Winter Park:** W. H. M. U., for Demorest, Ga., 33.

PORTO RICO—$10.00.
San Juan: Musical Society, for Blanche Kellogg Institute, 10.

TEXAS—$2.00.
Houston: Pilgrim Ch., H. M. Soc., 2..

CANADA—50 cents.
St. Catharines: Miss Sophie Bates, for S. A., Greenwood, S. C., .50.

RECEIPTS OF THE CALIFORNIA ORIENTAL MISSION, from March 11 to April 14, 1909, Wm. Johnston, Assistant Treasurer, $844.50.

FROM LOCAL MISSIONS—
Bakersfield: Chinese M. O., 9.50; "Landlord," 2. **Berkeley:** Chinese M. O., 6.35; Ann'y Pledges, 46.75. **Fresno:** Chinese M. O., 7.50. **Los Angeles:** Chinese M. O., 15; First Ch., 153.01; First Japanese M. O., 31; Bethlehem, Japanese M. O., 27; Mrs. Burbank, 5. **Marysville:** Chinese M. O., 2.25. **Oakland:** Chinese M. O., 9.25. **Pasadena:** Chinese M. O., 1; Greek M. O., 1; West Side Cong. Ch., Ann'y Offs., 19.13; Japanese M. O., 12; First Cong. Ch., W. M. S., 20; Japanese Association, 2. **Riverside:** Japanese M. O., 7.30; Cong. Ch., Ann'y Pledges, 24.25; C. E. Soc., 10. **Sacramento:** Chinese M. O., 5. **San Diego:** Chinese M. O., 16; Japanese M. O., 11.55; Ann'y Pledges, 30. **San Francisco:** West Chinese M. O., 12; Annual Members, 32.50; Japanese M. O., 25. **Santa Barbara:** Chinese M. O., 2.75; Japanese M. O., 2.50; E. Ito, 1. **Saratoga:** Japanese M. O., 5. Total, 554.59.

FROM OTHER CHURCHES IN CAL.—
Benecia: Cong. Ch., 3.25. **Fitchburg:** Cong. Ch., 5.25. **Los Angeles:** Plymouth Ch., 25. **Oakland:** Pilgrim Ch., 10.62. **San Francisco:** Bethany, 8.75. **Santa Rosa:** Kingdom Extension Soc., 4. Total, $56.87.

FROM INDIVIDUALS IN CALIFORNIA—
G. Ota, 10.

FROM EASTERN FRIENDS—
Bangor, Me.: Rev. J. S. Sewall's S. S. Class, 10. **Lee, Mass.:** Deacon J. L. Kilbon, 5. **South Framingham:** Cheerful Helper, 10. **Westboro:** The Misses Newcomb, 1. **Norwich:** Miss Mary L. Huntington, 10. **Brooklyn, N. Y.:** Chinese S. S. Union, 23; Miss Mary Adams Wilson, 5. **Washington, D. C.:** Miss Alice Havens, 5. Total, 69.

WORK FOR CHINESE MOTHERS AND CHILDREN—
So. Cal.: W. H. M. U., 20. **Oakland, Cal.:** School for Chinese, 8. **Los Angeles:** School for Japanese, 4.60. Total, $32.60.

FOR PERMANENT PROPERTY—
California: Wong Tam, 25; Dea Doo, 15; Lue Kan, 10; Lue Lun, 5; Other Chinese through Chin Quong, 66.50. Total 121.50.

SUMMARY, APRIL, 1909.

Donations	$19,322.22
Legacies	12,658.00
Total	$31,980.22

SUMMARY OF THE RECEIPTS OF THE AMERICAN MISSIONARY ASSOCIATION.

Seven Months, from Oct. 1, 1908, to April 30, 1909.

Donations	$112,161.32
Legacies	59,710.42
Total receipts, seven months.	$171,871.74
Expenditures, Seven Months...	$188,843.36
Debit Balance on Current Year..	$16,971.62

FOR THE AMERICAN MISSIONARY.

Subscriptions for April.....$ 1.00
Previously Acknowledged 177.79

Total $178.79

H. W. HUBBARD, Treas.,
American Missionary Ass'n, Congregational Rooms, Fourth Ave. and 22nd St., New York, N. Y.

Congregational Church Building Society

Charles E. Hope, Treasurer

Receipts for April, 1909

FOR CHURCH BUILDING.

CALIFORNIA—$678.95.
Benecia: 3.50; S. S., 1.30. **Berkeley:** First, 25. **Cloverdale:** 4. **Corralitos:** 25. **Green Valley:** 6.40. **Los Angeles:** First, W. M. S., 30; Pico Heights,, Y. P. S. C. E., 10; Plymouth, 40. **Mentone:** W. M. S., 5. **Oakland:** First, 28.66; Mrs. A., 250; A Friend, 25; Plymouth, 7.97. **Ontario:** 35. **Oroville:** 50.95; S. S., 5.75. **Pasadena:** West Side, W. M. S., 10. **Porterville:** 14.49. **Redlands,** First W. M. U., 25. **Riverside:** 23.53. **San Francisco:** Park, 13.50: **San Rafael:** 18.75; S. S., .60. **Santa Rosa:** First, K. E. S., 2.80. **Sierre Madre:** 16.75.

COLORADO—$4.
Cortez: $4.

CONNECTICUT—$389.93.
Ansonia: German, 4; S. S., 1. **Barkhamsted:** 3.75. **Bridgeport:** First, 28.42. **Bristol:** 8.40. **Brookfield:** First, 20. **Columbia:** 10.29. **Cornwall:** Second, 10. **East Hartford:** First, 9.93. **Ellington:** 28.18. **Exeter:** Leonard's Bridge, 5.49. **Falls Village:** 7.60; S. S., 2.40. **Gilead:** S. S., 5. **Groton:** S. S., 22.30. **Hampton:** 5. **Hartford:** Wethersfield Ave., 8.19; S. S., 5.87 **Lebanon:** Goshen, S. S., 6.77. **Meriden Center:** 8. **Morris:** 4.12. **New Milford:** 58.88; S. S., 8.51. **North Madison:** S. S., 4.13. **Portland:** 5.05. **Salisbury:** 15.45. **Saybrook:** First, 7.56. **Simsbury:** Y. P. S. C. E., 10. **Thomaston:** 31.50. **Warren:** 3.50. **Winsted:** Second, 23.64. For the Charles Henry Taintor Mem. Fund—**Bridgeport:** Mrs. E. Wakeman, 2; Mrs. E. D. Post, 10. **Norwalk:** Julia P. Wilson, 5.

DISTRICT OF COLUMBIA—$55.29.
Washington: Mt. Pleasant, 55.29.

FLORIDA—$16.36.
Melbourne: 11.75. **Tangerine:** 4.61.

GEORGIA—$15.
Americus: Davis Chapel, 15.

IDAHO—$13.20.
Challis: W. M. S., 7. **Mullan:** 6.20.

ILLINOIS—$258.69.
Bartlett: 4. **Chandlerville:** 19.76. **Chicago:** First, 6.80; California Ave., W. S., 10; Crawford, 3.36; Leavitt Street, 2.31; Mont Clare, .29; Pacific, 22; Warren Ave., 14.64. **Edelstein:** 1. **Elgin:** 33.75. **Hinsdale:** 66.11. **Lawn Ridge:** 1. **Oak Park:** First, 19.17; Third, 5. **Plainfield:** 10. **Rockford:** Second, W. S., 6. **Rollo:** W. S., 7; M. B., 1. **Speir:** 1. **Wheaton:** College, Primary S. S., 1.50. For the Charles Henry Taintor Memorial Fund—**Chicago:** H. E. Kline, 5; M. A. Roberts, 2. **Kewanee:** Mrs. H. T. Lay, 10. **Minden:** M. J. Bray, 5. **Winnebago:** A Friend, 1.

IOWA—$41.26.
De Witt: 1. **Dunlap:** 17.06. **McGregor:** 8.20. **Muscatine:** German, 5, for the Chas. Henry Taintor Memorial Fund. **Newton:** W. H. M., by Mrs. Marshall, 10.

KANSAS—$12.
Ash Rock: 3. **Garfield:** 5. **Wabaunsee:** 4.

LOUISIANA—$3.70.
Roseland: 3.70.

MAINE—$84.83.
Alfred: S. S., 4.54. **Auburn:** High St., 18.43. **Bluehill:** F. A. Fisher, 3.40. **Bridgetown:** First, S. S., 1. **Bristol:** 3.56. **Bucksport:** 30. **Dedham:** S. S., 3. **Island Falls:** S. S., 11. **Orano:** S. S., 3.90. **Scarboro:** S. S., 5. **Strong:** S. S., 1.

MASSACHUSETTS—$1,274.94.
Acton: 1.47. **Andover:** Ballardvale, 15.10; Seminary, 29. **Ashburnham:** First, 17.38. **Attleboro:** Second, S. S., 6.70. **Boston:** 2d, 24.68; Dorchester, Pilgrim, 93.75; Jamaica Plain, 75; Old South, S. S., 43.13. **Brockton:** First, 10. **Cambridge:** Pilgrim, 6.87. **Clinton:** First, 20; Second (2), 4.60. **Easton:** Evang., 12. **Fall River:** Central, 119.87. **Falmouth:** Wayquoit, S. S., 1. **Framingham:** South, 31.52. **Holyoke:** Second, 86.85. **Leverett:** S. S., 5.18. **Littleton:** Orthodox, 12.50. **Melrose:** Jr., S. S., 3. **Middleboro:** Central, 9.34; North, 7.62. **Mittineague:** 6.25. **Moores Corners:** S. S., 2. **Newton Center:** First, 44.35; Eliot, 92; Highlands, S. S., 28.70. **Northampton:** First, 136.24. **North Leominster:** 12.73; Y. P. S. C. E., 2. **Paxton:** 14.03. **Petersham:** 57.65; Miss Sarah L. Dawes, 25. **Somerset:** 6. **Somerville:** Prospect Hill, 24.15. **South Natick:** 1.95. **Springfield:** Hope, 3.10; South, 34.25. **Sterling:** 4.55; S. S., 2.45. **Westfield:** G. C. Noble, 5. **Wes Groton:** 5.70. **Westminster:** S. S., 5. **West Newbury:** First, 9.40. **Whitman:** A Friend, 100. **Worcester:** Plymouth. 10.88. For the Charles Henry Taintor Memorial Fund, **Boston:** Mrs. Joseph Cook, 5.

MICHIGAN—$218.
Allegan: 8.20. **Cannonsburg:** 5. **Detroit:** First, 125; Polish, 15; Miss Mary J. Messinger, 5. **Fremont:** 5.55. **Grandville:** 3. **Greenville:** 5. **Jenison:** 1.50. **Leslie:** 7.75. **Litchfield:** 1. **North Batavia:** 12. **Olivet:** 7. **Pinckney:** 2. **Six Lakes:** 10. **Trout Greek:** 5.

MINNESOTA—$119.34.
Appleton: Aux., 1. **Belview:** 2. **Cass Lake:** 20. **Hasty:** 5. **Hawley:** Aux., 2.50. **Little Falls:** Swede, 1.50. **Lyle:** Aux., 1.60. **McIntosh:** 1. **Mantonville:** Aux., 1. **Mentor:** 1. **Minneapolis:** First Aux., 12; Lowry Hill, Aux., .50; Plymouth, 24.91; Plymouth Aux., 11.33. **Monticello:** 8. **New Ulm:** Aux., 1. **Pelican Rapids:** Aux., 1. **St. Paul:** Olivet, Aux., 1; Park, Aux., 5.25. **Sauk Rapids:** 3. **Sleepy Eye:** 7.25. **Winona:** Aux., 7.50.

MISSOURI—$343.85.
Bevier: L. M. S., 2.50. **Carthage:** L. M. S., 7.50. **Cole Camp:** L. M. S., .75. **Kansas City:** First, W. A., 50; First, P. A., 5; First, Y. P. S. C. E., 5; Ivanhoe Park, L. M. S., 10.31; Met. Tab., L. A., 4.50; Prospect Ave., L. M. S., 2. Westminster, L. M. S., 42. **Kidder:** L. M. S., 2.40. **Lebanon:** 6.94. **Maplewood:** L. M. S., 8.40. **New Cambria:** L. M. S., .50. **Noble:** 3.75. **Peirce City:** L. M. S., 1. **St. Joseph:** Tab., 47.34. **St. Louis:** First, Sr. L. M. S., 40; Comp-

ton Hills, L. M. S., 1.25; Hyde Park, L. A., 2.50; Pilgrim, 25; Pilgrim Sr. & Jr. L. M. S., 27.71; Reber Place, 20. **Sedalia:** Second, L. M. S., .50. **Springfield:** First, L. M. S., 21; German, 6.

MONTANA—$15.76.
Great Falls: 15.76.

NEBRASKA—$79.47.
Cambridge: 8.10 **Franklin:** 17.50. **Omaha:** Cherry Hill, 11.05. **Red Cloud:** 25. **Sutton:** German, 12.70; Friends, 2.37. **West Cedar Valley:** 2.75

NEW HAMPSHIRE—$90.92.
Amherst: 15. **Campton:** 5; S. S., 5. **Concord:** First, 15; A Friend, 5. **Deerfield:** 1. **East Jaffrey:** 14.52. **Gorham:** 3.40. **Rye:** 15. For the Charles Henry Taintor Mem. Fund—**Derry:** M. A. Parsons, 5. **Jaffrey:** Mrs. N. P. Phelps, 2. **Manchester:** H. J. Parkhurst, 5.

NEW JERSEY—$84.09.
Egg Harbor City: 10. **Orange Valley:** 34.79. **Upper Montclair:** 34.30. For the Charles Henry Taintor Memorial Fund,—**Princeton:** Mr. O. P., Talcott, 5.

NEW YORK—$261.71.
Brooklyn: Evangel, 12. **Canandaigua:** 28. **Candor:** 9.25. **Elbridge:** W. M. C., 2.50. **Homer:** 19.14. **Jamesport:** W. M. S., 12. **New York:** Mrs. Chas. L. Mead, 25. **Norfolk:** 6.28. **Oswego:** 9.04. **Rensselaer Falls:** 8.50. For the Charles Henry Taintor Memorial Fund—**Moravia:** Mrs. C. L. Tuthill, 30. **Saratoga Springs:** Mrs. M. E. Rickard, 100.

NORTH CAROLINA—$2.50.
Statesville: First, 2.50.

NORTH DAKOTA—$66.20.
Anamoose: First Ch., and S. S., 15. **Hankinson:** W. M. S., 5. **Hurd:** 3.45. **Hurdsfield:** 8. **Leipsig:** Ger. Zion, 8.60. **Lucca:** 5. **Michigan City:** 20. **Sawyer:** 1.15.

OHIO—$82.60.
Austinburg: 9. **Garrettsville:** 5. **Marietta:** First, 65. **Unionville:** 3.60.

OKLAHOMA—$10.
Guthrie: Plymouth, 10.

OREGON—$11.25.
Clackmas: 4.75; S. S., 2.50. **Sherwood:** 4.

PENNSYLVANIA—$28.
Philadelphia: Kensington, 10. **Scranton:** First, Welsh, 7; Plymouth, H. & F. M. S., 5. **Warren:** Swede, 5. For the Charles Henry Taintor Memorial Fund—**Lansdale:** F. B. Saull, 1.

RHODE ISLAND—$40.
Bristol: 17.93. **Little Compton:** S. S., 5. **Statesville:** 7.07. For the Charles Henry Taintor Memorial Fund—**Providence:** S. L. Davidson, 10.

SOUTH DAKOTA—$10.01.
Columbia: 3.70. **Gettysburg:** 4.06. **Wakonda:** 2.25.

TEXAS—$17.65.
Corpus Christi: S. S., 2. **Port Arthur:** 15.65.

UTAH—$10.
Park City: 10.

VERMONT—$164.09.
Arlington: East, S. S., 4.25. **Barton:** First, 6.27. **Brattleboro:** Center, 50. **Colchester:** 2; S. S., 2. **Cornwall;** 10.55. **Danville:** 14. **Newbury:** 25. **North Bennington:** 30.22. **West Brattleboro:** 6.80. **Westminster:** West, 5.72; S. S., 4.28. For the Charles Henry Taintor Memorial Fund—**White River Junction:** A Friend, 3.

WASHINGTON—$6.65.
Hartford: 1.15. **Olympia:** 3.50. **Port Townsend:** 2.

WISCONSIN—$122.83.
Beloit: First, 9. **Eau Claire:** Second, 21.95. **Leon:** 2. **Madison:** First, 30; S. S., 1. **Park Falls:** Ch. and S. S., 8. **Roberts:** 18. **South Milwaukee:** German, 2.50. **West Salem:** 8.66. W. H. M. U., 21.72.

INTEREST—$278.02.
Americus: Davis Chapel, 2.80. **Bruce, S. D.:** 42. **N. Y.:** C. E. B., 127.67; Interest, 105.55.

CHURCH BUILDING QUARTERLY—$12.05.

LOANS REFUNDED—$6,310.60.
Santa Barbara, Calif.: on account, 250. **Sea Breeze, Fla.:** L. S. C., on account, 150. **Blue Island, Ill.:** on account, 50. **Wheaton Ill.:** First, on account, 400. **Anderson, Ind.:** on account, 50. **Belle Plaine, Ia.:** on account, 200. **Des Moines, Ia.:** Plym., on account, 1,500. **Kiowa, Kas.:** on account, 100. **Newport, Ky.:** on account, 400. **South Portland, Me.:** Bethany, on account, 40. **Everett, Mass.:** Cortland St., on account, 100. **Central Lake, Mich.:** on account, 50. **Fergus Falls, Minn.:** Bal, on account, 385.60. **Minneapolis, Minn.:** 5th Ave., on account, 150. **St. Charles, Minn.:** on account, 50. **Sedalia, Mo.:** First, on account, 150. **Albion, Nebr.:** on account, 100. **Plainview, Nebr.:** on account, 100. **Scarsdale, N. Y.;** on account, 300. **Jamestown, N. D.:** on account, 100. **Chillicothe, O.:** on account, 40. **Cincinnati, O.:** Walnut Hill, on account, 200. **Lima, O.:** First, 25. **Mansfield, O.:** Mayflower, on account, 500. **Scranton, Pa.:** Puritan, on account, 250. **Warren, Pa.:** Swede, on account, 200. **Cranston, R. I.:** Edgewood, on account, 350. **Spokane, Wash.:** Pilgrim, on account, 120.

INTEREST ON CHURCH LOANS—$421.50
Chicago, Ill.: Central Park, 63. **Des Moines, Ia.:** Plymouth, 180. **Chatham, N. J.:** 47. **Mansfield, O.:** Mayflower, 40. **Cranston, R. I.:** Edgewood, 91.50.

LEGACIES—$2,053.62.
Salem, Mass.: Estate Nathaniel B. Harris, 1,053.62. **Burlington, Vt.:** Estate Nancy R. Chase, 1,000.

FOR PARTICULAR CHURCHES.

IOWA—$15.50.
Dunlap: 5. **Gilman:** 1.50. **Green Mountain:** 2. **Grinnell:** 2.50. **Ogden:** 2. **Onawa:** 2.50.

MASSACHUSETTS—$15.
New Marlboro: Mill River, 10; Southfield, 5.

OHIO—$38.18.
Oberlin: First, 23.25; Second, 14.93.

FOR PARSONAGE BUILDING.

ARIZONA—$55.
Tombstone: on loan, 55.

CALIFORNIA— $162.50.
Martinez: on loan, 75. **Mill Valley:** on loan, 7.50. **Pasadena:** Lake Ave., on loan, 50. **Rialto:** on loan, 30.

COLORADO—$10.
Stratton: on loan, 10.

CONNECTICUT—$5.
W. C. H. M. U., 5.

ILLINOIS—$155.
Blue Island: on loan, 100. **Chicago:** Evang. Pilg., on loan, 50. **Oak Park:** Third, S. S., 5.

IOWA—$183.
Des Moines: Greenwood, on loan, 125. **Hawarden:** on loan, 50. **Popejoy:** on loan, 8.

KANSAS—$60.
Alton: on loan, 30. **Wellington:** on loan, 30

MASSACHUSETTS—$11.30.
Boston: Brighton, First, 11.30.

MICHIGAN—$165.
Jackson: on loan, 75. **St. Joseph:** on loan, 50. **White Cloud:** on loan, 10. **Wolverine:** on loan, 30.

MINNESOTA—$40.
Minneapolis: Open Door, on loan, 40.

MISSOURI—$90.
Kansas City: Met. Tab., on loan, 75. **Willow Springs:** on loan, 15.

MONTANA—$30.
Red Lodge: on loan, 30.

NEBRASKA—$112.60.
Grand Island: on loan, 25. **Lincoln:** Plym., on loan, 75.10. **Ogalalla:** on loan, 12.50.

OHIO—$161.40.
Bellevue: L. S., 5. **Brownhelm:** W. M. S., 1.20. **Chagrin Falls:** L. A. S., 1.80. **Chardon:** W. M. S., .80. **Cincinnati:** Columbia, W. M. S., 1.60; Plymouth, 2.34. **Cleveland:** Euclid Ave., W. A., 26; Euclid Ave., Y. S., 2.40; First, W. M. S., 8; Hough Ave., W. A., 10; Pilgrim, S. S., 3; Plymouth, W. M. S., 4.48; Trinity, W. A., 1.60. **Collinwood:** W. A., 2.40. **Eagleville:** Y. P. S. C. E., .86. **Elyria:** First, W. A., 9.60. **Greenwich:** W. M. S., 1.60. **Hamilton:** Y. P. S. C. E., .50. **Ironton:** on loan, 40. **Kent:** W. M. S., .80. **Lakewood:** L. G., 1.05. **Lima:** W. M. S., 2.55; Jr. Y. P. S. C. E., 2. **Madison:** W. M. S., 4.80. **Marysville:** Jr. Y. P. S. C. E., 1.60. **New London:** W. M. S., 1.10; Jr. Y. P. S. C. E., .80. **Oberlin:** Second, S. S., 2.90. **Ridgeville Corners:** W. H. & F. M. S., 1.68; S. S., .45. **Toledo:** Central, S. S., 2; Second, J. M. C., 5. **Wakeman:** W. M. S., 3. **Wayne:** Y. P. S. C. E., .85. **Williamsfield:** W. M. S., 4.80. **Youngstown:** Elm St, W. M. S., 2.84.

OKLAHOMA—$47.50.
Carrier: Balance on loan, 10. **Waukomis:** on loan, 25. **Waynoka:** on loan, 12.50.

SOUTH CAROLINA—$20.
Charleston: Plym., on loan, 20.

SOUTH DAKOTA—$200.
Bruce: account sale, 200.

WASHINGTON—$140.
Beach: on loan, 10. **Maltby:** on loan, 30. **Spokane:** Swede, on loan, 100.

WISCONSIN—$39.
Beloit: First, 1.50. **Gays Mills:** on loan, 12.50. **Clintonville:** Scan., on loan, 25.

WYOMING—$126.
Buffalo: on loan, 86. **Wheatland:** on loan, 40.

TOTALS.

Receipts for Church Building	$13,708.86
Receipts for Particular Churches	68.68
Receipts for Parsonage Building	1,850.80
Total Receipts for the month	$15,628.34

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer

Contributions For Missionary Work

March, 1909

NOTE.—In the following list the Children's Day contributions are indicated by italic type; other contributions are in roman.

Where no name follows that of the town the contribution is from the church or church and society of that place. Where a name follows, it is that of a church. S. means Sunday-school; C. means church; C. E., the Young People's Society of Christian Endeavor. "For Supplies" refers to money received for helps which had been granted from our missionary fund.

ALABAMA—
Mobile: *S.*, 2.

NORTHERN CALIFORNIA—
Campbell: S., 2.46. **Hot Springs:** 13.45. **Tipton:** 4.20. **White River:** S., 1; Friend, Rev. B. F. S., 5. Total, $26.11.

SOUTHERN CALIFORNIA—
Kern: L. L., .55. **Los Angeles:** East, Pulpit Supply, 10. **Maricopa:** L. L., 5.60. **McKittrick:** L. L., 4.65.. **Mountain View:** L. L., 2. **Oil Center:** L. L., 4.75. **Old River:** L. L., 4.08. **Olig:** L. L., 6.70. **Panama:** L. L., 3.87. **Waco:** L. L., 4.12; Lantern Lectures, 3.15; Friends, 24.07. Total, $73.54.

COLORADO—
Hayden: 50. **Trinidad:** First, 1. Total, $51.

CONNECTICUT—
Bristol: 6. **Guilford:** First S., 20. **Hartford:** Farmington Ave., 28.21. **New Haven:** Redeemer, 10. **Putnam:** Second S., 3.78. **Scotland:** S., 1.50. **Somersville:** 4.50. **Warren:** S., 1.43. W. H. M. U., 50. Total, $125.42.

FLORIDA—
Jacksonville: W. H. B. T., 2.25.

ILLINOIS—
Chicago: **Kenwood** S., 25. **Dupo:** 2.87. **Evanston:** First (F. H. N.), 20. **Garden Prairie:** C. E., 1. **Kewanee:** First H. L., 10. **Oak Park:** *Third S.*, 17.10. **Pecatonica:** J. W., 5. Total. $80.97 (of which $17.10 is C. D. Collection.)

INDIANA—
Friend, Mrs. A. A. Y., 1.

IOWA—
Anamosa: S., 2.19. **Belle Plain:** S., 4.25. **Dubuque:** First S., 50.80. **Eldora:** S., 2.58. **Fontanelle:** 1.91 **Kingsley:** S., 5. **Ocheyedan:** S., 3.50. **Rockwell:** S., 3.25. **Union:** S., 5. Total, $78.48.

KANSAS—
Jetmore: 1; Bethany, .60. **Topeka:** J. E. I., 5. Total, 6.60.

LOUISIANA—
Iowa: First S., 1. **Manchester:** S., 1. **New Orleans:** Central S., 1.50. **Welsh:** S., 7. Total, $10.50.

MAINE—
Augusta: South, 7.56. **Bluehill:** F. A. F., 2. **Lyman:** 2.50. **Minot:** S., 6. **Presque Isle:** S., 5. **Scarboro:** S., 3. **South Paris:** S., 3.50. **Tremont:** S. 2. Total, $31.56.

MARYLAND—
Baltimore: Associate, 17.26.

MASSACHUSETTS—
Ashfield: S., 2.50. **Barre:** 1.08. **Brockton:** South S., 20.00. **Brookline:** Harvard, 51.69. **Carver:** North, S., 2. **Charlemont,** East., S., 1. **Edgartown:** S., 2. **Everett:** Courtland St. S., 5. **Fisherville:** Union S., 1. **Great Barrington:** Housatonic S., 5. **Hamilton:** S., 5. **Haverhill:** Union S., 5. **Holyoke:**

Friends, 10. **Lowell:** Highland, 5. **Middleboro:** Central, 5.84. **Montague:** Turner's Falls S., 5. **Northampton:** Florence, 14.82. **Northbridge:** Rockdale S., 5. **Oakham:** 19.55. **Rochester:** First S., 1. **South Hadley:** King's Daughters, 15. **Springfield:** Faith, 5.48. **Walpole:** H. D., 25. **Waltham:** Swedish, .77. **Westfield:** First S., 20; Second, 10. **Westminster:** 6.35. **West Springfield:** Mittineague, 4.85. W. H. M. A., of Massachusetts and Rhode Island, 150. Total, $404.93 (of which $150 was received through W. H. M. A.)

MICHIGAN—
Blooming Grove: Home Dept., 10. **Calumet:** 25. **Newaygo:** S., 1. **Webster:** Y. W., .25. Total, $36.25 (of which 25c was received through W. H. M. U.)

MINNESOTA—
Grand Meadow: S., 2.50. **Lake City: Swedish:** 1.50. **Minneapolis:** Plymouth, 14.96; Fremont Ave. (Rev. C. A. H.), 5; Minnehaha, S., 2. **St. Paul:** *Atlantic S.*, 2. **Winthrop:** *S.*, 7.52. Total, $35.48 (of which $2 is C. D. collection.)

MISSOURI—
Kansas City: Westminster, 15.

MONTANA—
Baker: .95. **Glasgow:** 2.21. **Judith Gap:** 1.35. **Park City:** 3.20. Total, $7.71.

NEBRASKA—
Albion: 9.60. **Bertrand:** S., 4.65. **Brule:** S., 4.20. **Clarks:** 4.40. **Columbus:** 2.85. **Cowles:** 10. **Creighton:** 5. **Grand Island:** 11.79. **Hyannis:** S., 3. **Lincoln:** First, 9. **Neligh:** 5.48. **Norfolk:** First, 3.50; Second, .25. **Pierce:** 2. **Plainview:** 6.15. **Ravenna:** 13.35. **Scribner:** 4.80. **Silver Creek:** 1.80. **Stanton:** 2,23. **West Point:** 10.98. **Wisner:** 1.78. Total, $116.81.

NEW HAMPSHIRE—
Alstead: East, 1. **Amherst:** S., 2.50. **Deerfield Center:** 1. **Derry:** East, S., 2. **Kingston:** 3. **Newmarket:** S., 2. **Rindge:** 3. **Rye:** S., 5. **Sunapee:** Friend, 5. Total, $24.50.

NEW JERSEY—
Glen Ridge: S., 15. **Hoboken:** Norwegian S., 2.25. Total, $17.25.

NEW YORK—
Ashville: S., 1.50. **Brooklyn:** Puritan, 20. **Buffalo:** (Mrs. S. E. W.), 5. **Fairport:** W. S., 28. **Middletown:** First W. M. S., 10. **Mt. Vernon:** W. M. S., 3.30. **Owego:** 4. **Pulaski:** S., 10. **Richmond Hill:** C. E., .50. **Savannah:** G. M. S., 2. **West Winfield:** Immanuel, 9.50. Total, $93.80 (of which $41.30 was received through W. H. M. U.)

NORTH CAROLINA—
Southern Pines: Mr. and Mrs. C., 5.

NORTH DAKOTA—
Amenia: W. R. R., 5. **Blaisdell:** S., 1.10. **Cole Harbor:** 2.50. **Fargo:** W. E., 5; E. H. S., 15. **Harvey:** Ebenezer, 2.50. **Inkster:** 1.45. **Minot:** Ind., 10. **Orr:** 5. **Scranton:** 3.57; Friend, E. S. H., 1. Total, 52.12.

OHIO—
Cleveland: Euclid Ave. (P. D.), 9.99. **Lucas:** 5. **Toledo:** Washington St., 1.52; Central, 9.82. **Troy:** 3.85. **Wayland:** 8. Total, $38.18 (of which $8 is C. D. collections.)

OKLAHOMA—
Oklahoma: Plymouth, 13.50.

OREGON—
Beaver: St. Peter S., 5. **Bolton:** S., .50. **Clackamas:** S., 2. **Eagle Point:** 3.40. **Freewater:** S., 3. **Golden:** S., 1.50. **Hillsboro:** S., 5. **Ingle Chapel:** S., 3. **Ironsides:** S., 1. **Mound:** S., 1.20. **Oregon City:** S., 2. **Pendleton:** 10. **Portland:** First S., 7.37; Hassalo St. S., 5; Ebenezer S., 6; Laurelwood S., 1; Pilgrim Chapel S., 1. **Salem:** Central S., 2.50.. **Scappoose:** S., 5.27. **Sheridan:** S., 1. **Smyrna:** S., 1.60. **Willard:** S., 2.50. **Willsburg:** S., 8.06. **Wilsonville:** S., 1.50. **Wolf Creek:** M. C. D., 1. Friend, J. D. O., 2. W. H. M. U., 25. Total, $108.40 (of which $25 was received through W. H. M. U.).

PENNSYLVANIA—
Bangor: Welsh S., 2.50.

RHODE ISLAND—
Central Falls: 7.63. **Kingston:** 5. Total, $12.63.

SOUTH DAKOTA—
Brushie: S., .85. **Buffalo:** Collection, .65. **Hetland:** C. E., 5. **Hosmer:** 3.50. **Lane:** G. E. W., 2. **Red Owl:** S., 2.94. **Sulphur Divide:** Collection, .56. W. H. M. U., 13.79. Supplies, .90. Total, $30.19 (of which $13.79 was received through W. H. M. U.)

TEXAS—
Friona: 8.44.

VERMONT—
Arlington: East, S., 5. **Bridgewater:** 1.69. **Burlington:** First W. M. S., 10; College St. W. M. S., 8. **Chelsea:** W. M. S., 5. **Dorset:** W. M. S., 8. **Eden:** S., 1.25. **Enosburg:** W. M. S., 4. **Hubbardton:** 3. **Montpelier:** W. M. S., 5. **Putney:** 5. **Randolph:** West W. M. S., 5. **Rutland:** West S., 3.72. St. **Johnsbury:** North W. M. S., 10. **South Hero** and **Grand Isle:** S., 2.30. Total, $76.96 (of which $55 was received through W. H. M. U.)

WASHINGTON—
Arletta: S., .38. **Malden:** .32. **Rollway:** S., 1.95. **Seattle:** Pilgrim: 39.95. **Silvana:** 6.68. Total, $49.28.

INCOME.

Christian Knowledge Fund, 90.00; Asa Bullard Fund, 85.00; Legacy Account, 37.50. Total, $212.50.

Total, $1,868.12 (of which $27.10 is C. D. collections and $285.34 received through W. H. M. U.).

During the month the Society aided 128 schools, of which 18 were newly organized.

Congregational Education Society

S. F. Wilkins, Treasurer

Receipts for April, 1909

MAINE—$6.78.
Blue Hill: 2.20. **Hampden:** 4.58.

NEW HAMPSHIRE—$77.26.
Concord: First Ch., 10.50. **Lebanon:** J. E. W., 10. **Nashua:** Pilg. Ch., 19.46. **Ossopee:** Center, 5. **Rye:** 10. **Swanzey:** 3.30 **Winchester:** 19.

VERMONT—$1,041.10, of which legacy, $1,000.
Burlington: Est. Nancy R. Chase, 1,000. **Bennington:** North, 12.32. **Brattleboro:** West, 4.53. **Jericho Center:** 8.25. **New Haven:** 4. **Pawlet:** 2. **Woodstock:** S. S., 10.

MASSACHUSETTS—$1,384.34.
Acton: 1.26. **Ballardvale:** Union Ch., 7.55. **Boston:** J. J. Arakelyan, 26. **Byfield:** 7. **Cambridge:** Pilg., 22.10. **Chester:** Second Ch., 2.78. **Deerfield:** Orthodox Ch., 3. **Falmouth:** First Ch., 5.25. **Feeding Hills:** 11. **South Framingham:** Grace Ch., 30.87. **Hadley:** First Y. P. S. C. E., 5. **Heath:** Union Ch., 1.50. **Lawrence:** Trinity Ch., 9.78. **Melrose:** Jr. Dept., S. S., 3. **Merrimac:** Pilg. Ch., 11. **Newton:** Eliot Ch., 129. **Newton Center:** First Ch., 22.17. **Raynham:** First Ch., 10.60. **Sprinfield:** South-Ch., 4.50. **Townsend:** 5.48. **Wakefield:** 30.01. **Waltham:** First Ch., 45.92. **Watertown:** Phillips Ch., 31.90. **Wenham:** 5. **Westfield:** Second Ch., 15. **West Springfield:** First Ch., 21. **Winchendon:** North Ch., 7.32. **Worcester:** Old South Ch., 107.34; Old South S. S., 17.38. Woman's Home Missionary Association, 774.

RHODE ISLAND—$11.30.
Central Falls: 11.30.

CONNECTICUT—$213.40.
Bolton: 3. **Bristol:** 3.36 **East Hartford:** First Ch., 5.58. **East Hartland:** 3.36. **Greenfield Hill:** Ch. and S. S., 16.11. **Hampton:** 3.85. **Hartford:** Center S. S., 18.07; Windsor Ave. S. S. Class, 10. **Lebanon:** Exeter Ch., 6.95. **Morris:** 2.20. **New London:** First Ch., 28.03. **North Haven:** 27.77. **North Woodstock:** 2.25. **Salisbury:** 18.23. **Saybrook:** First Ch., 6.21. **Vernon Center:** 1.61. **West Suffield:** 7.19. **Winsted:** First Ch., 42.03. **Woodstock:** 7.60.

NEW YORK—$256.87.
Elbridge: W. M. Circle, 2.50. **Ithaca:** 22.70. **Lysander:** 7.83. **Sidney:** First Ch., 16.35. Woman's Home Missionary Union, 207.49.

OHIO—$99.27.
Eagleville: 4.55. **Garrettsville:** 5. **Hamilton:** First Ch., 3. **Kelloggville:** 2. **Oberlin:** First Ch., 16.28; Second Ch., 10.45. **Tallmadge:** 13.57. **Toledo:** Central Ch., 9.82. Woman's Home Missionary Union, $34.60.

MICHIGAN—$82.86.
Charlevoix: 9. **Detroit:** Fort St. Ch., 19.32. **Fremont:** 1.85. **Greenville:** First Ch., 5. **Olivet:** 4.45. **South Haven:** First Ch., 14.24. Woman's Home Missionary Union, 29.

ILLINOIS—$654.74.
Alton: S. S., Ch. of Redeemer, 30. **Bartlett:** 1.65. **Champaign:** First Ch., 27.82. **Chicago:** Leavitt St. Ch., 174.19; No. Shore Ch., 56; Ravenswood S. S., 12; University Ch., 5; Warren Ave. Ch., 7.32. **Elgin,** First Ch., 73.85. **Evanston:** First Ch., 38.60. **Oak Park:** First Ch., 42.02. **Sterling:** First Ch., 6.25. Woman's Home Missionary Union, 180.04.

WISCONSIN—$72.55.
Ashland: First Ch., 28.72. **Fond du Lac:** First Ch., 23.52. **Milwaukee:** Hanover S. S., 12. **River Falls:** First Ch., 8.31.

MINNESOTA—$234.71.
McIntosh: 1. **Mahnomin:** 1.05. **Mentor:** 1. **Minneapolis:** Plym. Ch., 49.78; Mrs. B., 20. Woman's Home Missionary Union, 161.88.

IOWA—$130.19
Charles City: 10. **DeWitt:** 1. **Mason City:** First Ch., 6.84. Woman's Home Missionary Union, 112.35.

MISSOURI—$507.16.
Lebanon: First Ch., 10.18. **Springfield:** German Ch., 5. Woman's Home Missionary Union, 491.98.

KANSAS—$9.00
Ford: 1. **Garfield:** 1. **Overbrook:** 4. **Wheaton:** 2. Woman's Home Missionary Union: 1.

CALIFORNIA—$36.25.
Norwalk: 3.50 **Riverside:** First Y. P. S. C. E., 25; S. S. Class, 5.25; L. M. Union, 2.50.

FLORIDA—$60.75.
Key West: 60.75.

NEBRASKA—$27.10.
Lincoln: Plym. Ch., 27.10.

OKLAHOMA—$2.25.
Agra: First Ch., 2.25.

TEXAS—$3.00.
Corpus Christi: First Ch., 3.

MONTANA—$6.32.
Great Falls: First Ch., 6.32.

NORTH DAKOTA—$5.00
Woman's Home Missionary Union, 5.

SOUTH DAKOTA—$6.71.
De Smet: 6.71.

CHINA—$177.
Taikuhsien, Shansi, P. L. Corbin: 177.

Summary, April, 1909.

Donations	$4,105.91
Legacy	1,000.00
Total	$5,105.91

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